

*Imperfect. - all after p. 194
wanting.*

A

DISCOURSE UPON JUSTIFICATION:

SHEWING

The Matter, Manner, Time and
Effects of it.

To which are added

Three POEMS:

- | | | |
|--|--|--|
| I. On the Special Work
of the Spirit in the
Hearts of the Elect. | | Grace, for the Chief
of Sinners. |
| II. On Salvation in
CHRIST, by Free- | | III. On a Believer's
Safety and Duty. |

By Thomas Dutton.

L O N D O N :

Printed by J. HART, in *Poppings-Court, Fleet-Street*;
And Sold by J. LEWIS, in *Bartholomew-Close*,
near *West-Smithfield*; and E. GARDNER, at
Milton's-Head, in Gracechurch-Street, MDCCXLIII.
(Price Bound One Shilling and Six-pence.)

15462.29.14

1858. Sept. 25.

Sept 1

W. W. Stevens
of Mansfield

JUN 15 1916

A

DISCOURSE

UPON

Justification.

IN the *Justification* of a Sinner, in the Sight of God, I shall consider four Things, principally. As,

First, The *Matter* of it.

Secondly, The *Manner* of it.

Thirdly, The *Time* of it. And

Fourthly, The *Effect* of it, with respect to the Soul. And then

Fifthly, In the last Place shall add something by way of *Use*. I shall consider,

First, The *Matter* of *Justification*, or the *Matter* of that *Righteousness*, whereby a Sinner is made *Righteous* in the Sight of God: And this, according

A

to

274

A Discourse

to the Scriptures of Truth is, the compleat Obedience of Jesus Christ; exclusive of all the Creature's Works, whether before, or after its Regeneration by the Spirit of God. The compleat Obedience of Jesus Christ, to the Divine Law, hath two Branches, which are commonly styl'd, his active, and passive Obedience; which consist, in his fulfilling all the Law's Requirements, and enduring all its Penalties. The Righteousness which God's Law requires, hath two Parts, viz. a negative Part, and a positive Part. The negative Part of Righteousness, consists, in abstaining from, or the *not* doing of those Things which the Law *forbids*. And the positive Part of Righteousness, consists, in the *doing* of those Things which the Law *requires*. And Sin is the Transgression of the Law, in both these Respects; on which Account, the Law's Penalty, becomes righteously due to every Transgressor. And these two Parts of the Law's Righteousness, tho' they may be distinguished, yet not divided. For whoever wants that Conformity to the Law, which it requires, is likewise a Transgressor of it, in doing what it forbids; and whoever doth what the Law forbids, wants that Conformity to its Precepts, which the Law requires,

requires, so that they cannot be *divided*; but yet they may be *distinguished*. And the Transgressor of the Law, is an unrighteous Person, in the Eye of the Law, in both these Respects. And answerably, it was necessary that the Righteousness of Christ, should consist of two Parts. As,

1. His *active* Obedience, to answer to the *positive* Part of the Law's Righteousness. And this consists, in that perfect, universal, and perpetual Obedience, which he yielded to the Requirements of God's Holy Law, both Internally, and Externally, in Heart, Lip, and Life, from his Birth to his Death. Whereby he gave the Law its Due, even all that Obedience, which its extensive Precepts demanded; and so fulfilled it, as to the positive Part of its Righteousness. For being *made of a Woman*, he was made under the Law, Gal. iv. 4. And *what Things soever the Law saith, it saith to them who are under the Law*, Rom. iii. 19. Christ was under the Law, and what Things soever it saith, in its Requirements, it said to him; and he yielded a perfect Obedience thereto, on purpose to fulfil it. Thus he says of himself, *Matt. v. 17. Think not that I am come to destroy the Law or the Prophets: I came not to destroy, but to fulfil.*

And Chap. iii. ver. 15. *Thus it becometh us to fulfil all Righteousness. And he that sent me, is with me, (says our Lord) the Father hath not left me alone : for I do always those Things that please him, John viii. 29.* He did *all* the Things which God's Law required; he did them *perfectly*; he did them *constantly*, or always did them, in such a Manner, that God the Father was *well pleased* with his Obedience. By this, he satisfy'd the Law's Requirements, and gave it *all* that it demanded. Yea, let me say, he gave it *more* than it could demand. All that the Law demanded, as it was given out to *Adam*, and in him, to all his *Posterity*, was no more than the perfect Obedience of the Creature that was under it. And this Christ yielded in his human Nature; not for all *Adam's Race*, but for all his *own*, whom he represented. And the Obedience Christ yielded in his human Nature, that Nature being personally united to his Divine, was the Obedience of his Person; and so had an infinite Worth and Glory in it; whereby he gave the Law *more* than it could demand. As was foretold of him, *Isa. xlii. 21. The LORD is well pleased for his Righteousness Sake, he will magnify the Law, and make it Honourable.* Oh how was the divine
Law

Law magnified, by so great a Person's being made under it ! How honourable was it made by his great Obedience ! Let me say, the Law could not have been so magnified, nor have had so much Honour given it, by the most perfect Obedience of *all* the Creatures, to Eternity, as it had by the Obedience of this *one* Lord Jesus ! If Sin had never entred, the Creatures wou'd have obey'd the Law, Perfectly, and Perpetually. But their Obedience could have rose no higher than their Beings, which were but *Finite*; and so the Law could have had but a finite Honour. But the Person of Christ being Infinite, his Obedience was such, and so the Law had an infinite Honour given it. Oh the transcendent Glory of Christ's Obedience ! And how *well pleased* was the Lord for this *his Righteousness Sake* ! How well pleased was he *with* this Righteousness ! And for this Righteousness Sake, how well pleased was he, with all *those* for whom it was wrought out. For, as our Lord yielded a compleat Obedience to all the Precepts of the moral Law; whereby he wrought out a perfect Righteousness, so he did it; not for *himself*, but for *us*. As he was born for us, so he was made under the Law for us, and obeyed it for us ; and thereby

he wrought out a Righteousness for us. He needed it not for himself, no, it was to cover his naked Children. All Mankind, had a perfect Robe of moral Righteousness, in their Representative-Head, *Adam*, while he stood in the State of Innocence. But upon his first Sin, they lost it, and became naked; and as such, were expos'd to the Wrath of a Sin-revenging God. And this was the Case of the Elect of God, as well as others, as they stood related to the first *Adam*, and consider'd in the Fall. But these being of old *ordained to eternal Life*, it was necessary, that they should be compleatly Righteous, that so the Law, and Justice of God, might not oppose their Enjoyment of eternal Salvation. And in order to make them so, Christ, the second *Adam*, obeys the Law perfectly for them, in such a Manner, as they, by reason of Sin, were utterly incapable of. Whereby he made them a Righteousness, that was every way as large, and spotless, as that which they had in their first-*Adam*-Head, before his Fall. Yea, in such a Manner, as to make them a Righteousness, that is every way answerable to his own superior Glory, as the second *Adam*, the Lord from Heaven; and to their transcendent Relation
unto

unto him, their heavenly Head, as such. The first *Adam's* Righteousness, was a bright Garment, that was every way fitted to make Creatures stand before God, with Acceptance, in the Enjoyment of *Eden's* Bliss, or the natural Happiness of an earthly paradisaical State; but the second *Adam's* Righteousness, is an out-shining, glorious Robe, that is every way fitted to make all those who are cloath'd with it, to stand before the Face of God, or in his immediate Presence, with the highest Acceptance, in the Enjoyment of the *heavenly* Paradise, or *third Heaven's* Glory. The finite Glory of the first *Adam's* Righteousness, was changeable in itself, and might be lost; and accordingly it was. But the infinite Glory of the Righteousness of the second *Adam*, is absolutely Unchangeable in itself, can never fade, or be lost, but endureth for ever. It's a durable, an *everlasting Righteousness*, that will abide the same, in all the immense Glories of it, thro' all the successive Ages of Time, and to the endless Ages of Eternity. *Riches and Honour are with me*, (says our Lord) *yea, durable Riches and Righteousness*, Prov. viii. 18. And, *Isa. li. 6. Lift up your Eyes to the Heavens*, (says he) *and look upon the Earth beneath: for the Hea-*

vens shall vanish away like Smoke, and the Earth shall wax Old as a Garment, and they that dwell therein, shall Die in like Manner: But my Salvation shall be for ever, (here's Salvation in *this* Righteousness, and there's none in any other) and my Righteousness shall not be abolished. How well, then, are they dress'd, who are cloath'd with this glorious, unchangeable, everlasting Robe! And how miserably apparell'd are those wretched Souls, who seek to adorn themselves with the filthy Rags of their own Righteousness; which can never make any Soul righteous in the Sight of God! For as by one Man's Disobedience, many were made Sinners; so by the Obedience of one shall many be made Righteous, Rom. v. 19. As by the Disobedience of one Man, Adam, many, i. e. All his Posterity, were made Sinners; so by the Obedience of one, Lord Jesus Christ, shall many, i. e. All his Seed, be made Righteous. But thus much shall suffice, as to the first Branch of Christ's Obedience, or his active Obedience to the Law's Requirements; whereby he makes all his positively Righteous, to the utmost Perfection, and highest Glory, in the Eye of the holy Law, and strict Justice of God.

2. The

2. The *passive* Obedience of Jesus Christ, is another Part of his Righteousness, which was absolutely necessary to make us compleatly Righteous in the Sight of God, with respect to the *negative* Part of the Law's Righteousness. Which, as was said, consists, in the not doing of those Things which the Law forbids. And as we were Transgressors of the Law, we had done those Things which were forbidden by the Law; and on this Account, justly deserv'd its Penalty. And therefore it was necessary, in order to set us free from Guilt, Condemnation and Wrath, that he should be *made Sin*, and *a Curse for us*, and *die* in our Stead; which, in infinite Grace, he submitted to. And in these Sufferings of his, his passive Obedience consisted: He *became Obedient unto Death, even the Death of the Cross*, Phil. ii. 8. *He was made Sin for us*, 2 Cor. v. 21. And *a Curse for us*, Gal. iii. 13. And died in our Stead, 1 Pet. iii. 18. And being an infinite Person, he was able by *himself*, the Sacrifice of himself, to *purge away our Sins*, to overcome the Curse, to endure all that Wrath which was due to us, till he had drank off that bitter Cup, even to the last Drop of it; And, then, the Law

and Justice of God, being fully satisfied, he was judicially *rais'd from the Dead*: God the great Creditor, set him free, when he sent an *Angel from Heaven*, as the Messenger of Justice, to *roll away the Stone from the Door of the Sepulchre*. For as he had *made Peace by his Blood*, so God, as *the God of Peace*, brought him again from the Dead, thro' the Blood of the everlasting Covenant; and thereby did openly acquit him, as the great Representative of his People, in their Name, and Room. For as *he was deliver'd for our Offences*, so *he was rais'd again for our Justification*, Rom. iv. 25. And thus by his passive Obedience, he made us compleatly Righteous in the Sight of God, and in the Eye of his holy Law, with respect to the *negative* Part of its Righteousness, or the not doing of those Things which it forbids; and as spotless, as if Sin had never entred. *He lov'd us, and wash'd us from our Sins in his own Blood*, Rev. i. 5. *His Blood cleanseth us from all Sin*, 1 John i. 7. And hence we are said to be *justified by his Blood*, Rom. v. 9. And to *have Redemption thro' his Blood, even the Forgiveness of Sins, according to the Riches of the Father's Grace*, Eph. i. 7. Inas much as the Law and Justice
of

of God, being fully satisfied by his Blood, here was a Way open'd, in which the exceeding Riches of Divine Grace might be extended unto us, in the Forgiveness of all our Sins, with Honour to all the divine Perfections. In *this*, God can be *Just* in *forgiving of Sins*, 1 John i. 9. And, with Reverence be it spoken, God could not forgive Sin without a Satisfaction to his Law and Justice, to the Injury of his infinite Holiness, his unchangeable Truth, and strict Justice. No; the Glory of infinite Grace, and boundless Mercy, might not be advanc'd, to the eclipsing of any of the divine Perfections. If it had been possible, that all the Perfections of God could have been glorified, in the Salvation of Sinners, without the Blood of Christ's Cross, he had never given up the Darling of his Soul, unto the Stroke of his Justice. But it was not *possible*; and therefore *the Cup might not pass from him, without his Drinking it*. The Kings of the Earth, indeed, to shew their royal *Grace*, do sometimes *pardon* Malefactors, who are justly *condemn'd* by the Laws of the Kingdom; and herein, it's true, the *Clemency* of the Prince is display'd, but still, the *Law* suffers, and the Princes
Honour

Honour too, in relation to it. And this, because it's impossible for them to find out an *Expedient*, whereby the Law's *Penalty* might be endur'd, and the *Life* of the Transgressor sav'd. But this kind of proceeding, was altogether incompatible with the Honour of the divine Law-giver, and with the Dignity of his righteous Law. And therefore his infinite Wisdom interpos'd, and found out a Way, to punish Sin, and yet to *save* the Sinner, to the harmonious Glory of all his Attributes. And this is the *great Salvation*, we have by *Christ's Cross*. By the Cross of Christ, we are for ever deliver'd, from all that Wrath that was due to us on account of our Sin; and that in such a Way, which makes us *spotless* Creatures in the Eye of the Law; so that it hath nothing to charge us with, as wash'd in Christ's Blood, nor can thunder out any of its Curses against us. For, being wash'd in this *Fountain*, we are *white as Snow*, yea, *whiter than the Snow*, Psal. li. 7. and have a *negative* Righteousness, as large as all the Prohibitions of God's extensive Law. And an unspeakable Privilege this is, unto us, who are Sinners, as consider'd in our selves,

But then, if this *negative* Righteousness,

ness, which we have by the *passive* Obedience of our Lord, whereby we are freed from the Law's *Curse*, was all the Righteousness we had, we should not be completely Righteous, with respect to the Law's Requirements, or the *positive* Part of the Law's Righteousness; and so could not have a Right to the *Blessings* thereof. And therefore, the *active* Obedience of our Lord, or that perfect Obedience which he yielded to the Law's Requirements, thro' the whole Course of his Life, is an *essential* Part of his Righteousness; which was absolutely necessary, to make us perfectly *Righteous*, and so fully *Blest*, according to the utmost Latitude of the Law. 'Tis this, that makes us *positively* Righteous. Yea, tis this, that I look upon to be, in the most strict and proper Sense, his *Righteousness*. 'Tis this, that makes us beautiful, glorious Creatures, in the Eye of God, and of his holy Law. As beautiful, and bright, as Righteous *Adam* was, in his Paradisaical State; yea, transcendently more Beautiful and Glorious: For, as was said, That great Obedience, which our Lord yielded to the divine Law, was every way answerable to the transcendent Dignity of his Person, as God-Man; and so must needs have a Transcendency of
Glory

Glory in it, infinitely beyond, what was possible to be found, in the most perfect Obedience of all the Creatures. Does the Law *require* us, to love the Lord our God with all our Heart, Soul, and Strength? Does it require us *always*, thus to do? We are just *such* in Christ, as it requires us to be; and have such a Conformity thereto, that it can find no Fault with, but every Way approves of, and is satisfy'd with. Yea, such a Conformity, that not only pays the Law its *Due*, and whatever it can demand of the most perfect Creatures; but that hath a *Redundancy*, an Overplus, or *more* than enough in it. So that in this Righteousness of Christ, we are not only made perfectly Righteous, in a Law-Sense, according to the Glory of the first *Adam's* State; but superlatively Righteous, every Way answerable to the superior Dignity of the new *Adam's* Person, and the transcendent Glory of his heavenly State. And we being fore-ordained to a Participation hereof, it was necessary, that we should have such a Righteousness, that would fit us to stand for ever in the Presence of *Jehovah*, with the highest Acceptance, as the Objects of his eternal Complacency.

Thus it appears, that the *active* and *passive* Obedience of our Lord, or both
these

these *Branches* of his Righteousness, were absolutely necessary, to make us compleatly *Righteous* in the Sight of God, and of his holy Law. And tho' these two Parts of his Obedience, cannot be *divided*, yet they may be *distinguished*: Divided they cannot be, inasmuch as that Soul, who is *wash'd from Sin in his Blood*, or by his passive Obedience, is also made *Righteous* by his active Obedience; and whoever is made *Righteous* by his active Obedience, is likewise made *spotless* by his Blood. On which Account, the Blessedness of a justify'd State, is sometimes express'd by one *Part* of his Righteousness, and sometimes by the *other*. But tho' they can't be *divided*, yet they may, and must be *distinguish'd*: Forasmuch as by his *passive* Obedience, we are more properly *discharg'd* from *Guilt*, and *freed* from the *Curse*; and by his *active* Obedience, we are more properly made *Righteous*, and inherit the *Blessing*. And both these *Parts* of our Lord's Obedience, make up that *one Righteousness* of his, whereby we are *justify'd* in the Sight of God; or, which is the *Matter* of a Sinner's Justification before God.

And as the compleat *Obedience* of Christ, in both its *Parts*, is the *Matter* of *Justification*, or of the justifying Righteousness of

of a Sinner before God ; so it stands *alone*, as *such*, in its own comprehensive Glory, exclusive of all the Creature's *Works*, whether before, or after its Regeneration by the Spirit of God. As, *Rom. iv. 6. Even as David also describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works.* This Righteousness, which is here said to be without Works, is the Obedience of Jesus Christ ; which is the justifying Righteousness of a Sinner ; and is so *compleat* in itself, that nothing can be *added* to it, to make it more so. All the *Works* of the Creature, since the *Fall*, are *Imperfect* ; and therefore utterly *unfit* to be its justifying Righteousness before God, either in Whole, or in Part. It's impossible, that an *imperfect* Obedience, can make the Person that performs it *perfectly* Righteous ; and such is the infinite Purity of God's Nature, and the Strictness of his Justice, that he can accept of nothing for *Righteousness*, that is not perfectly conformed to the *Rule* of it, in his holy *Law*. And therefore our own Obedience, cannot be the *Whole* of our Righteousness before God. Nor can it be any *Part* of it ; because, that which is *wholly* imperfect, can be no *Part* of Perfection.

The best Moral Performances, that a Person is capable of, while in an *unregenerate* State, fall far short of that perfect *Righteousness* which the Law requires; and therefore cannot be pleasing unto God, and accepted by him, as such; and so they can't make the Person acceptable in his Sight, that performs them. Whence it is, that *they that are in the Flesh*, (or in a State of Unregeneracy) *cannot please God*, Rom. viii. 8. *For without Faith it is impossible to please him*, Heb. xi. 6. The chief *End* of every natural Man, in doing good Works, is to make himself *Righteous* in the Sight of God; and as he brings his own *Righteousness* to make him *accepted*, which falls so far short of what God's Law *requires*, it's impossible that he should be *pleasing* to him, or *justify'd* by him. So that the Works of the Creature, while in an unregenerate State, can be no Part of that *Righteousness*, which makes a Sinner just in the Sight of God.

And as for those *Works* of the Creature, which are done after it is *born* from above; tho' they are indeed pleasing, and acceptable unto God, by Christ, in Point of filial *Obedience*, yet not in Point of justifying *Righteousness*. Nor doth such a Soul, perform them for that *End*. No; the Soul

Soul that is born again, that has Faith in Jesus, brings nothing for its *Acceptance* with God, and *Justification* in his Sight, but the *Righteousness* of Christ: And with *this*, God the Father is so well pleased, as it answers the glorious Perfections of his Nature, and all the Requirements of his holy Law, that he cannot but accept such a Soul; and pronounce it Righteous, to the utmost Perfection, in that glorious Righteousness its Faith lays hold of, and pleads before him. Thus its *Person* is accepted. And where God accepts the Person, he accepts the *Works* of that Person. As *Gen. iv. 4.* *And the LORD had respect unto Abel, and to his Offering.* First to *Abel's Person*, and then to his *Offering*. And the Reason why God had respect unto him, and to his Offering, was because he had *Faith* in the *Messiah*, who was to come; and look'd for all his Acceptance with God, in *Christ*, the promis'd Seed. As, *Heb. xi. 4.* *By Faith Abel offered unto God a more excellent Sacrifice than Cain.* His *Faith* brought *Christ*, typ'd out in that Offering, for the Acceptance of his *Person*, in Point of *Righteousness*, with God; and that *Sacrifice*, to be accepted by Christ, in Point of filial *Obedience*. And so both found the highest Ac-

Acceptance with God. And thus all the good Works of the New-born, being done in Faith, are acceptable unto God, by Christ, but not in Point of Righteousness; nor do they perform them for that End. The good Works of a *regenerate* Person, are indeed of a more excellent *Kind*, than can possibly be perform'd by any natural Man; inasmuch as they spring from a Principle of true Love to God in the Heart, have an higher Conformity to the perfect Rule of his holy Law, and the End of them, is, the Glory of God in Christ. But yet, they are not without *Sin*; they have much Imperfection in them; and need washing in the Blood of Christ, in order to their Acceptance with God, in Point of Obedience. And being thus imperfect in themselves, they can be no Part of that perfect Righteousness, which is the Matter of a Sinner's Justification in the Sight of God.

Thus it appears, that all the *Works* of the Creature, both in a regenerate, as well as in an unregenerate State, are altogether *unfit* to be the *Matter* of its *Righteousness* before God; and therefore must needs stand excluded from being any *Part* thereof.

Besides, it was not becoming the infinite

finite Wisdom of *Jehovah*, to *appoint* any other Obedience, for a justifying Righteousness, than that which is absolutely Perfect, which his holy Law can approve of, and his strict Justice accept; and accordingly, he hath *appointed* no other. And on this Account also, all the *Works* of the Creature, stand excluded from being any Part of its justifying Righteousness. As they are altogether unfit, in themselves, to be the Matter of it; so they were never *appointed* for this End. No; God hath *appointed* the Obedience of his Son, to be the only justifying Righteousness of a Sinner; And this, as was said, is so compleat in itself, that nothing can be added to it, to make its Glory more full.

It's impossible, that our *imperfect* Obedience should make Christ's more *perfect*. Yea, was ours absolutely *perfect*, yet could it add no *Perfection* to his. Christ's Righteousness, has all Perfections in it, both created, and uncreated! And what can be added to that which is Infinite? and such is the Glory of Christ's Righteousness! Would it not then be a Disgrace to this full, this glorious Robe, to tack any Part of the Creature's Obedience to it, was it ever so *perfect*? How much more

more then is it so, to join our *imperfect* Obedience, the filthy Rags of a Sinner's Righteousness, to the spotless Obedience, the infinitely glorious Righteousness of the Son of God! Would it not be a Disgrace to the Creature-Sun, to pretend to set a *Candle* by its bright Body, to make its Light more *Glorious*? Much more is it so, to Christ, *the Sun of Righteousness*, to pretend to join the dim *Light* of our Obedience, with his, as if this could add to its infinite *Glory*! No, no; let Christ stand *alone*, in that exalted Sphere, where his Father has plac'd him, and for ever shine forth in the peculiar Glory of his own great Name, THE LORD OUR RIGHTEOUSNESS! While all the innumerable Multitude of the saved ones, for ever bow down, with the deepest Adoration; Rejoycing to be made perfectly Glorious, and everlastingly Blessed, by the resplendent Rays of his infinite Brightness, cast upon them! While wondering Angels assist the Joy, and join the Praise, to the endless Ages of a blest Eternity!

But stay, my Soul, thou art yet in the Body; and must wait a while, for the Glory of that bright Day, when, in heavenly Raptures, and endless Praises, thou'lt sing the *Lamb's new Song*; proclaiming him

him *worthy* to have all the *Glory* of thy *Salvation*; who has *lov'd thee*, and *wash'd thee from thy Sins in his own Blood*; and made thee splendidly Glorious, by the refulgent Rays of his own infinite Righteousness! which he hath cast upon thee, and with which he surrounds thee! And mean while, tho' thou art overspread with Sin, Death, and Darkness in thy self: Yet lift up thy Head, rejoyce in thy Saviour, and praise THE LORD THY RIGHTEOUSNESS, to the utmost of thy present Ability, thy little Strength; and humbly make thy *Boast* in him, all the *Day* long; even all this short Space of thy mortal Life, until the Days of Eternity come on; and *then*, thou shalt *see him as he is*, and praise him as thou wouldst, in those Heights of Glory and Bliss, which are yet unknown! in that Mount of Vision, from whence thou shalt never come down! But, to return from this Digression:

The Obedience of Christ, as the justifying Righteousness of a Sinner, being so *perfect* in itself, that nothing can be *added* to it, by any of the Creature's *Obedience*, to make its *Glory* more full; yea, so perfect, that the highest Obedience of a Creature, were it possible that it could be join'd with it,
would

would be but a *Disgrace* to its infinite Glory: What Saint then is there, that would desire to be found in any other Righteousness, for his justifying Dress before God? I am sure, to a Man of them, they are all of *Job's* Mind, who, *tho' he were perfect, yet would not know his Soul: but despise his Life*, Job ix. 21. He saw such a transcendent Glory in his *Redeemer's* Righteousness, that tho' his own were perfect, he would not know his Soul; that is, he wou'd not approve of his own Obedience, as his justifying Dress before God; but would despise his Life, or those, his supposed, perfect Works, to which the Law's Promise of Life is annexed; and chuse to be found in *Christ's* Righteousness, for all his Acceptance with God; that so he might enjoy that superiour Life, Glory, and Blessedness, which are only to be had in, and thro' Christ. And of this Mind was the Apostle *Paul*, Phil. iii. 7, &c. He counted all his Birth Privileges, and his legal Performances, both before, and after his Regeneration, to be *but Loss and Dung, for the Excellency of the Knowledge of Christ*; that so he might *be found in him, and his Righteousness*, not having on his own. And all the Saints are of this Mind; they are such

such that rejoice in Christ Jesus, and have no Confidence in the Flesh. As, v. 3.

And as the compleat Obedience of Jesus Christ, is the Matter of a Sinner's Justification before God, exclusive of all its own Works; so, all along, throughout the whole *Gospel*, it stands *oppos'd to the Works of the Law*, or our own Obedience to the Law; this alone, having the broad Seal of Heaven, the Stamp of divine Authority upon it, for this End. And had it not been thus, there could have been no Salvation, for any one Soul. And therefore the Apostle *Paul*, when he professeth himself not to be *ashamed of the Gospel of Christ*; because *it is the Power of God unto Salvation*, Rom. i. 16. Gives the Righteousness of Christ, as the Reason of all that Salvation, which this powerful Gospel brings to poor Sinners, *ver. 17. For therein* (i. e. in the Gospel) *is the Righteousness of God revealed from Faith to Faith*. This Righteousness, which is here spoken of, is the Righteousness of Jesus Christ; and is styl'd, *the Righteousness of God*; 1. Because, it was of God the Father's contriving, for the Justification, and Salvation of his People. 2. Of his appointing for that End. 3. Of his Revealing. And, 4. Of his accepting. Again,
it's

it's styl'd; *the Righteousness of God*; because the Lord Jesus Christ, the Person who wrought it out, is God equal with the Father, and has all the essential Perfections of the *Godhead* in him. And thus, in all Respects, it denotes, the Glory and Excellency of this Righteousness, and the Sufficiency of it, for the Justification of a Sinner. Thus, *Chap. iii. 20, 21.* *Therefore by the Deeds of the Law there shall no Flesh be justified in his Sight; for by the Law is the Knowledge of Sin.* In this *Verse*, all the Creature's Obedience, stands for ever excluded, as its justifying Righteousness before God; and therefore, if there had not been a better Righteousness provided, there could have been no Salvation for one Sinner. But, in the next *Verse*, the Salvation of God, reveal'd in the glorious Gospel, is brought in, with an Adversative, a *But*. *But now the Righteousness of God without the Law is manifested; being witnessed by the Law and the Prophets.* This Righteousness, is said to be *manifested*, and *now* to be manifested: that is, by the blessed Gospel, and the Dispensation thereof, which brought *Life and Immortality to Light*, thereby, for poor Sinners. And this Righteousness of God, is said to be *without the Law*;

B

that

that is, without our *Obedience* to the Law. But tho', as if the Apostle should say, this Righteousness of God, by which a Sinner is justified, and sav'd, is altogether *without* the Law, the *Works* of the Law, or the Creature's *Obedience* to it; yet is not the *Law*, hereby, set aside, or made void, but compleatly *fulfill'd*. It's such a *Righteousness*, that tho' it is not *of* the Law, nor of the Law's bringing to *Light*; yet now it is manifested by the *Gospel*, the *Law* approves of it, as that which answers all its Demands, and satisfies it to the Full. The Law bears *Witness* of it as current Coin, that pays it all its Due, even to a mighty Overplus. And therefore, when Free-Grace justifies a Sinner, in this Righteousness, that Person is pronounced righteous, as a Doer of the Law; for none but *the Doers of the Law* can be *justified*, Rom. ii. 13. And as none can do the *Law* in their own Persons, and so cannot be justify'd by their own *Obedience*; so those who are justify'd in *Christ's*, the *Righteousness of the Law*, is said to be *fulfilled* in them, Rom. viii. 4. And as this Righteousness of God, manifested by the Gospel, is *witnessed to by the Law*, as being every way such that it requires; so likewise, it's no new, strange Thing,

Thing, that was never heard of in the World, before the Gospel, as a *Dispensation*, entred ; for it's *witnessed by the Prophets*. Thus it was foretold, what the Language of all that are Christ's, should be, as they came up in the successive Ages of Time ; who, one by one, even every one for themselves, should say, *in the LORD have I Righteousness*, Isa. xlv. 24. And thus the Lord himself speaks concerning his People, Chap. li. 17. *No Weapon that is form'd against thee, shall prosper ; and every Tongue that shall rise against thee in Judgment, shalt thou condemn. This is the Heritage of the Servants of the LORD, and their Righteousness is of me, saith the LORD*. Thus, Isa. xlv. 12, 13. *Hearken unto me, ye Stout-hearted, that are far from Righteousness. I bring near my Righteousness ; and my Salvation shall not tarry*. And, thus it was predicted, concerning the *Messiah*, as his peculiar Work, *to finish Transgression, to make an End of Sin, to make Reconciliation for Iniquity, and to bring in everlasting Righteousness*, Dan. ix. 24. And, to mention no more, *this is his Name whereby he shall be call'd, THE LORD OUR RIGHTEOUSNESS*, Jer. xxiii. 6. Thus the Righteousness of God (the compleat

Obedience of Jesus Christ) without the Law (or exclusive of all the Creature's Works) being manifest, by the Gospel, is witnessed by the Law and the Prophets, as the only justifying Righteousness of a Sinner before God. And so much for the first Thing propos'd, *i. e.* the *Matter of Justification*.

Secondly, The *Manner of Justification*, is likewise to be consider'd. And this is Two-fold, and has Respect, 1. Unto God. And, 2. Unto ourselves.

1. With respect unto God, the *Manner of the Justification* of a Sinner, is by *Imputation*. And this stands, in God's *reckoning*, or *accounting*, and *pronouncing* of a Sinner righteous, in the *Righteousness* of his Son. And thus it stands oppos'd, to a Person's being righteous by *Inbession*, and by his own *Performances*; as *Adam* was before his Fall. The Law of God requires perfect Righteousness, both in Heart and Life, in the Creature that would be justified by it; and it can justify such an one, and no other. But since the Fall, neither *Adam*, nor any of his *Posterity*, were legally righteous in themselves; and so could not be justified by their own Righteousness. For in this Sense, *there is none righteous*, (*i. e.* legally

ly

ly righteous in themselves, and by their own Performances) *no not one*, Rom. iii. 10. *And therefore by the Deeds of the Law, no Flesh can be justified in the Sight of God*, ver. 20. *All have sinned, and come short of the Glory of God*; and so are shut up under the Curse of his righteous Law, and bound over to his Wrath, in the Sentence thereof; and so there's no Life for a Sinner by the Law: It cannot justify, but must condemn, an unrighteous Person. But the Gospel reveals a Righteousness of God's providing; wherein a Sinner may be perfectly righteous in the Eye of his holy Law, and strict Justice; and accordingly justified, and sav'd unto Life eternal. And this, as was said, is the Righteousness of Christ, which God the Father *reckons or imputes* to a poor Sinner, as its own. He puts, or placeth Christ's Righteousness to the Sinner's Account; as he put or placed his Sin unto Christ's Score. As, 2 Cor. v. 21. *For he hath made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him.* Christ knew no Sin, either by Inhesion, or Communion; and yet God the Father, put, or plac'd the Sins of his People, to his Account, *imputed* them unto him,

and so made him Sin for us; that so we, who knew no Righteousness, might be made the Righteousness of God in him, by having his Righteousness put, or plac'd to us, as ours, and we pronounced righteous therein; even perfectly so, merely by *Imputation*. And as it was a righteous Thing with God, to impute the Sins of his People unto Christ, because of his voluntary undertaking for them, as their *Surety*, in the everlasting Covenant, to take their Debts upon himself, and pay them to the Full; so likewise, it is a just, and equitable Thing with God, to *impute* the Righteousness of his Son, to his People; because it was perform'd by him for them, as their *Representative*, in their Room and Stead: And accordingly, he doth impute it unto them, and thereby make them just, and pronounce them righteous in his Sight. And this is the only Way, whereby a Sinner can be made righteous before God, *viz.* By his imputing a compleat Righteousness to it, which the Soul itself puts not so much as the least Finger, to the Performance of; but is wholly wrought out for it, by another. As, *Rom. iv. 6.* *Even as David also describeth the Blessedness of the Man*
unto

unto whom God [imputeth] Righteousness without Works.

And as God *imputes* the Righteousness of his Son, to poor Sinners that have none in, or of themselves, and can be just in Justifying them in this Way; in as much as this Righteousness is such an one, that every way answers the perfect Purity of his Nature, and righteous Law, and was wrought out on purpose for them; so in justifying a Sinner in this Way, he displays the *exceeding Riches of his Grace*. It was Free Grace that *contrived*, and *appointed* this Righteousness for a Sinner, Free Grace that *accepted* of it for him, when perform'd, and it's Free Grace that *imputes* it to him, puts it upon him, or makes him *righteous* therein. Hence we are said to be *justified freely by his Grace, thro' the Redemption that is in Christ Jesus*, Rom. iii. 24. And to have *Redemption thro' his Blood, the Forgiveness of Sins* (which is one Part of Justification) *according to the Riches of his Grace*, Eph. i. 7. The Matter of Justification, or of the justifying Righteousness of a Sinner before God, as was before observ'd, is the Righteousness of Christ, or his active, and passive Obedience; and the *manner* of God's justifying a Sinner,

by the Imputation of this Righteousness, regards both. God *imputes* the *passive* Obedience of Christ unto the Soul, or his being *obedient unto Death, even the Death of the Cross*; whereby he satisfy'd Justice, and thereby discharges it from all *Guilt*, and freely forgives all its *Sins*. And he likewise *imputes* his *active* Obedience, or the Obedience of Christ's Life, to the Soul; whereby he *makes* and *declares* it to be *righteous* in his Sight. And in both Respects, there is the most bright Display of the *exceeding Riches of his Grace*. And therefore the Righteousness of Christ, by which a Sinner is justified, is said to be a *Gift*, a *Free Gift*, and a *Gift by Grace*. As, Rom. v. 15, 16, 17. But not as the *Offence*, so also is the *Free Gift*. For if thro' the *Offence* of one, many be dead; much more the *Grace* of God, and the *Gift by Grace*, which is by one Man *Jesus Christ*, hath abounded unto many. And not as it was by one that sinned, so is the *Gift*; For the *Judgment* was by one unto *Condemnation*; but the *Free Gift* is of many *Offences* unto *Justification*. For if by one Man's *Offence*, *Death* reigned by one; much more they which receive *Abundance of Grace*, and of the *Gift of Righteousness* shall reign in *Life*, by one,
Jesus

Jesus Christ. Thus the Manner of a Sinner's Justification, with respect unto God, is by Imputation, or the Imputation of Christ's Righteousness to it, by God the Father, of the freest Grace. And,

2. With respect unto *us*, the Manner of *Justification*, is by *Faith*. And here I shall shew, briefly, 1. What kind of Faith, justifying Faith is. 2. How this Faith acts towards its proper Objects. And, 3. How, or in what Respects the Justification of a Sinner is by Faith. I shall begin to shew,

1st, What *kind* of Faith, justifying Faith is. And in order hereto, shall observe, 1. What it is *not*. And, 2. What it is. And

1. Justifying Faith, is not a mere *historical* Faith, or a bare Assent to the Truth of Christ's coming into the World to be the Saviour of Men, of his dying for Sinners, of his rising from the Grave, and of his coming again at the last Day, to be the Judge of Quick and Dead. This is no more than the *Devils* have, who *believe* and *tremble*; and no more than what thousands may have, where the Gospel comes, and yet

die in their Sins, and perish for ever. But this Faith

2. Justifying Faith, is a *special* Faith, that is peculiar to God's *Elect*; and therefore styl'd, *the Faith of God's Elect*, Tit. i. 1. And tho' this Faith, is call'd *common Faith*, ver. 4. yet this Phrase denotes no more, than that it is common to all the *Elect* of God; and is not to be understood, as if it was common to others, together with them. It is likewise styl'd *precious Faith*, 2 Pet. i. 1. *To them that have obtained like precious Faith with us.* And it's said to be a *Gift* of God's Free Grace, to the Saved ones, Eph. ii. 8. That same Free Grace, that gives them *Salvation*, as *the End of their Faith*, gives them *Faith*, as a *Means* to that End. This Gift of justifying Faith, springs out of the Grace of Election; and therefore it's said, Acts xiii. 48. *As many as were ordained to eternal Life, believed.* And to denote the Speciality of its Kind, it is said to be *Faith of the Operation of God, who raised Christ from the Dead*, Col. ii. 12. And to be effected by the *exceeding Greatness of God's Power, which he wrought in Christ, when he rais'd him from the Dead,*

Dead, Eph. i. 19, 20. But thus much as to the *Kind* of justifying Faith. I come to shew,

2dly, How this Faith *acts* towards its proper *Objects*. The *Objects* of justifying Faith, are, the Person of *Christ* in his Death, and Resurrection, his Blood, and Righteousness; and *God* the Father, in, and thro' him, as justifying the *Un-godly*. *Christ* is the *immediate* Object, and *God* in him, the *ultimate* Object of this justifying Faith. And how it acts towards these its Objects, I am now to shew. But before I speak of its *Acts*, I would just give a Hint of it, as it is a *Principle*. For as in Nature, there must be Life, before Motion, so it is in Grace.

Justifying Faith, then, as it is a *Principle*, grows not in Nature's Garden, is not brought into the World with us, nor acquired by human Endeavours; but is wrought in the Soul, by the Almighty Energy of the Spirit of God, at the Time of Regeneration. And hence, the Grace of Faith, is reckon'd up among the rest, as the *Fruit of the Spirit*, Gal. v. 22. When I say, the Principle of Faith, is wrought in the Soul, by the *Spirit* of God, I intend thereby, his immediate
Efficiency

Efficiency therein ; and not to exclude the *Father*, and the *Son*, from this great Work. No ; all the three Persons in God, have a joint *Efficiency* in the Work of Faith, and accordingly, it is ascribed to them all : Sometimes to the *Father*, sometimes to the *Son*, and sometimes to the *Spirit* ; because all have a joint Hand therein. The *Father* works it by Christ, *Christ* works it from the Father, and the *Spirit* works it from both. For when the appointed Time comes, that a Vessel of Mercy, is to be fill'd with the Life of Grace ; God the *Father*, the great *Husbandman*, cuts the Soul off from the wild *Olive Tree*, its old Stock, the first *Adam*, and the Old *Covenant*, and ingrafts it into Christ, the Second *Adam*, the good *Olive Tree* ; and thereby, brings it under the New *Covenant*, and gives it a new *Life*, the Life of Grace, from Christ, its new, and living Root. And *Christ*, at the same Instant *apprehends*, or lays hold on the Soul, and secretly unites himself to it ; and hereby, communicates the *Spirit* of Grace, and the spiritual *Life* of Grace, unto it, out of his own Fulness. And the holy *Spirit* of God, at the same Moment, being sent from the Father, and the Son, takes Possession of the Soul for Christ,

Christ, to form his Image in it; and instantaneously, gives it the *Life* of Grace, or a *Principle* of every Grace, and so, in particular, of this Grace of *Faith*, by his own immediate *Efficiency*. Thus this Grace of Faith, as a *Principle*, is created in the Soul, by *Father*, *Son*, and *Spirit*; and, with respect to each of the *sacred Three*, is a Work of *Almightiness*. But as the Holy *Spirit*, is the immediate Efficient hereof, so, as I said, this Principle of Faith, is wrought in the Soul, by *his* Almighty Energy. And this Principle of Faith, wrought in the Soul, is a spiritual *Ability* to know *Christ*, and *God* in him, to have Communion with him, to receive all *Grace* from him, and to give all *Glory* to him.

Hence, in its *Acts*, as it is a *Christ* discerning Faith, a *Soul* transforming Faith, an *Heart* purifying Faith; so it is a *working* Faith, *it worketh by Love*; it unites the Soul to the Objects beheld; it makes *Christ*, and *God* in him, *precious* to the Soul; it makes his Promises precious, his Ordinances precious, his Commandments precious, his People precious; and enables the Soul to lay out itself for the *Glory* of *God*, in all holy Obedience; and while it thus walks in *Wisdom's Ways*, it finds them *all to be*
Plea-

Pleasantness, and all her Paths Peace.

But as I am not to speak of the Acts of Faith, comprehensively, but only of those which are peculiar to it, as *justifying*; I shall pass over those of its Acts, whereby it is more properly call'd, uniting Faith, sanctifying Faith, and working Faith; and shall attend to the proper Acts of *justifying* Faith: For in these it *worketh not* at all.

Thus having hinted, how the *Principle* of Faith is wrought in the Soul, and that it is a spiritual *Ability* to know, and obey God in Christ; I come now to speak of the *Acts* of this Principle, as it's styl'd *justifying* Faith; or to shew, how *justifying* Faith, *acts* towards *Christ*, and *God* in him, its proper *Objects*. And in order to the actings of Faith towards these its Objects, there must be first a *Revelation* of them. The *Principle* of Faith, as I've said, is a spiritual Ability to know, and obey Christ and God in him; and the *actings* of this *Principle*, towards its *Objects*, differ from it, just as the *Actions* of the *Eye*, in *seeing* an *Object*, differ from its *Power* of Sight; and as the *Action* of the *Hand*, in *receiving* a *Gift*, differs from its *Power* of Reception. And as the *Eye*, in Nature, tho' it be ever so good, cannot
discern

discern an Object, unless it is presented before it, in *Light*, the proper *Medium*, whereby it may be beheld ; so, nor can the *Eye* of Faith, see Christ, unless he is *revealed* to it, by his Spirit in his Word. And as the *Hand*, in Nature, cannot *receive* a *Gift*, unless it is exhibited to it ; so nor can the *Hand* of Faith, *receive* Christ, unless he is *held forth* thereto, and *put into it*, by his Spirit and Word. And therefore, says our Lord, speaking of the *holy Ghost*, *he shall glorify me ; for he shall receive of mine, and shall shew it unto you,* John xvi. 14.

And further, in order to the *Revelation* of Christ, (for I begin with Christ, because he is the *immediate* Object of Faith) the Holy Spirit of God, having wrought the Principle of Faith, discovers to the Soul, its own miserable, and wretched State by Nature ; as being under the Guilt, and Power of Sin, the Curse of God's Law, and the due Desert of his eternal Vengeance. And this he does, by bringing the Law home to the Conscience, in its Purity, and Spirituality ; as it requires perfect, universal, and perpetual Obedience, in Heart, Lip, and Life ; and denounceth Wrath and Death upon every Transgressor, for the least Failure herein.

Where-

Whereupon, the Soul receives a full Conviction of its present Misery, and of its utter Inability to help, or deliver itself from it; and so it dies unto all Hope of Life by the Law. And having such a clear discerning by Faith, of the Depth of its Misery, as it never before had, nor could have imagined, it cries out, as being in the greatest Distress, *What must I do to be saved?*

And now, the Soul being *sick*, has a sensible *Need* of the *Physician*. And being hereby *prepar'd* for the Revelation of Christ, the holy Spirit *reveals* him to the Soul, and sets him before the *Eye* of its Faith, in all his Fulness, as the great Saviour, as every way suitable to its Case, as a miserable Sinner. And hereby he makes such an alluring Display of his Glory to it, that attracts the whole Soul after him. And as he presents the Excellency of Christ to the Eye of Faith, so he convinces the Soul of the absolute Necessity of *looking* unto him alone, for all its Salvation. As it is the Command of God, that a perishing Sinner, made sensible of its Misery, should *believe on the Name of his Son Jesus Christ*; And as it is the Declaration of Heaven, *that there is Salvation in no other*, either Person, or Thing,

Thing, nor in any other Way, than by *Faith* in him; whereupon, the Soul, feeling the Misery, and Damnation that will inevitably be the Lot of all Unbelievers, and the Happiness, and Salvation of all those who are enabled to believe in Christ; it attempts to put forth an *Act* of Faith on him, for itself, being emboldened herein, by the *Command* of God, and encouraged hereto, by the indefinite *Promises* of the Gospel. And tho' the Soul feels its utter *Inability* to put forth an *Act* of Faith on Christ, for itself, by reason of those *Weights* which are upon it, those innumerable *Sins*, and *Fears*, which drag it downward towards Despair; yet it is enabled so to do, by the *exceeding Greatness* of God's Power, according to the *Working*, the Energy, or the present exerting of his mighty Power, which he wrought in Christ, when he raised him from the Dead, and set him at his own Right-Hand, &c. Eph. i. 19, 20. And as the Soul is enabled to act Faith upon Christ; so it is upon him, as presented in some *Promise*, or Declaration of the Gospel. For as the *Spirit*, is the revealing *Agent*, and Christ the revealed *Object*, so the Gospel, in the Hand of the Spirit, is the revealing *Light*; in which Faith's *Object* being presented, it
acts

acts towards him as such, according to the Degree of the Revelation made, and Assistance afforded, by that sovereign Lord, who, as he worketh herein, *divideth to every Man severally as he will.*

And by the Way, this shews the woful Ignorance of those Persons, who think, *Faith* is a light Matter: and from thence are apt to say, what, must we do nothing to be saved, but *just believe*? This is an easy Thing indeed. But, ah! miserable Souls, how wretched is their Case, who thus argue! This shews them to be yet *in the Gall of Bitterness, and in the Bonds of Iniquity*; that they never knew what the Pangs of the New-Birth, nor Soul-Plunges were. That they never experienc'd what it is, for a Soul to have the Guilt of Sin charg'd home upon the Conscience, to have the Curses of the Law roaring out against it, and to be stript Naked of all Self-Righteousness, and Strength; and in such a Case, and Time, to be call'd to put forth an Act of Faith on Christ, for itself; and that they never knew, what Power is requisite, to enable a Soul so to do. Will any say it is an easy Thing to *believe*. Aye, say I, so it is, with such a *Faith*, that thousands have, and yet *perish*. With such a *Faith*,
by

by which the Soul shelters itself, under the false *Refuges* of its own, apprehended, Righteousness, and Strength; while it wears its own *Garment*, and eats its own *Bread*, i. e. works for Life, or thinks to live upon its own Earnings; while it only makes mention of Christ, and would be call'd by his Name, a Christian, to take away its *Reproach*, *Isa.* iv. 1. It's an easy thing to believe, with such a *Faith*, that can only stand in a *Calm*. But is it an easy thing to believe in a *Storm*? When the *Storm* of God's apprehended *Wrath*, beats vehemently against the Soul; then for it, in the Face of the *Tempest*, to put forth an *Act* of Faith on Christ, for it self, is this an easy Thing? If it is an easy Thing for a *dead Man* to act; then it is an easy Thing for an *unregenerate*, *unquicken'd* Soul, to put forth an *Act* of saving Faith upon Christ. If it is an easy Thing for a Creature, in the utmost *Weakness*, to perform *mighty Acts*; then is it an easy Thing, even for the New-born Soul, in all its felt *Weakness*, to put forth an *Act* of Faith on Christ for itself, in the Depth of its Distress; which is such a *mighty Performance*. No, this is a Thing, quite out of the Reach of all *Creature-Power*. It is indeed easy, for a Soul,

Soul, that has a *Principle* of saving Faith, wrought in it, to put forth an *Act* of Faith on Christ, when the *Power* of God enables it thereunto; as *easy* as it is to *breathe*, when Respiration's *free*; as *easy* as it is for the Eye to *see* a presented Object, when it has a Perfection of *Light*, and a Plenitude of *visive* Spirits; and as *easy* as it is for the Hand to *receive* a Gift that is put into it; and for the Foot to *walk* unto any design'd Point of the Compass, when both have a Fulness of *Life* and *Spirits*, for those Motions. But otherwise, to put forth an Act of Faith, is quite out of the Reach of the Creature's Ability. But to go on,

It is a most certain Truth, that nothing less than *Omnipotence* is requir'd, to enable a Soul to put forth an Act of Faith on Christ, according to the Degree of the Revelation of him made unto it. If any thing less than Almightyness could work Faith, the Power that enables a Soul to believe, would never have been so aggrandiz'd, as here, in this *Ephesian* Text it is. Where it's said to be [*his*] *i. e.* God's, Power, the [*Greatness*] of his Power, and the [*exceeding*] Greatness of his Power; and that Souls believe, according to his [*mighty*] Power, and, to the

the [*working*] of his mighty Power, *which he wrought in Christ, when he rais'd him from the Dead, and set him at his own Right-Hand in the heavenly Places, &c.*

Our Lord, by the Almighty Power of God, had a *double* Resurrection from the Dead; and so have his People, in Conformity to him. He had first a Resurrection of his Soul, from under all that Guilt, Wrath and Death which he endured for us; when, the Sufferings of his Soul being *finish'd*, and divine Justice, in that regard, satisfy'd, the Joys of his Father's Favour, and of his being the God of Peace, both to him, and his, broke out upon his Spirit, like the Sun from under an Eclipse; and raised him up to that Life of Joy, in which he cry'd out, *It is finish'd!* Whereupon he *commended* his triumphant Spirit into the Hands of his Father, *bow'd the Head, and gave up the Ghost.* And again, he had a Resurrection of his *Body*, from under the Dominion of Death and the Grave, when, in his whole Person, he was openly discharg'd from all the Debts, which his People ow'd, and which he had taken upon himself to pay; and as having done it, was publickly justify'd, and entred upon endless Life and Glory, in their Room

Room and Stead. Thus *Christ*, by the Power of God, had a *double* Resurrection; and so have his *People*: for by Virtue of their Union with him, they have a Conformity to him.

They have first a Resurrection of their *Souls*; when, by the mighty Power of God, they are rais'd up from under all Guilt, Wrath and Death in the Conscience, unto *Faith* in Jesus; whereby they receive a full Discharge from all Sin, a Right and Title to endless Life and Glory, and enter into the present Life of a joyful Persuasion thereof; which is the first Fruit of that full Harvest of Joy and Glory, reserv'd for them, when they shall enter into Life eternal. And again, they shall have a Resurrection of their *Bodies*, at Christ's second Coming; they shall be openly discharg'd from all Sin, and publicly pronounc'd Righteous; and as such, call'd to *inherit the Kingdom which is prepared* for them. Thus the Resurrection of Christ's People, in general, bears an Analogy with his; and in particular the Resurrection of their *Souls*, when first rais'd up unto *Faith* in him, as dying for their Sins, and *raised again* for their *Justification*; and is effected by the same *mighty Power*

of God, which he wrought in Christ, when he raised him from the Dead; according to that Proportion, which was requisite to raise the Head, and the Members.

And as the first *Actings* of Faith, in the *same* Soul, pass under various Descriptions; such as, *looking unto Jesus, coming unto Christ, fleeing unto him, the City of Refuge, running into his Name, as a strong Tower, committing the Soul into his Hands, and trusting in his Name, for Life and Salvation*; so the first *Actings* of Faith, in *different* Souls, may in some Measure *vary*, while, as was said, they believe according to the *Measure* of the Revelation of Christ, made unto them, and to the *Degree* of Assistance afforded them; and yet in the Main, they all *agree*, and may be sum'd up in this, *viz.* The Souls believing on Christ, for itself, for all Life and Salvation. Some Souls, have clearer Views of Christ, and are enabled to believe on him more strongly, and others, are more weak in Faith: But yet all, believe truly, that have a *discerning* of Christ, as the only Saviour, and *trust* in him alone, for all their Salvation. There were *six Cities* appointed, under the *Jewish State*, to be *Refuge Cities*; whither the *Manlayer* might

might flee, and be safe: All which typ'd out that Fulness of Refuge and Safety, that there is our one Lord Jesus, for perishing Sinners, that flee unto him by Faith, as the Hope set before them in the Gospel. And as the *Man-slayer*, being to *haste* for his Life, unto one of *the Cities of Refuge*, was order'd to flee unto that City which was *nearest* to him; so is it the Duty and Privilege of poor Sinners, when they see their miserable Condition, to *haste* immediately unto *Christ*, the great *Saviour*; and unto *that* in Christ, which they have the clearest *discerning* of, and so in that regard, is the *Nearest* unto them; as being a suitable *Relief* for that Part of their *Misery*, which most sensibly *affects* them. And thus some Souls, being most sensibly touched with the Guilt and Filth of *Sin*, have a more clear Revelation of the *Blood of Christ*, in its Excellency and Suitableness, to *cleanse from all Sin*, and are enabled to *haste* unto *this*, as the immediate *Refuge* set before *them*. Other Souls, are more sensible of their *Misery*, as *naked* Creatures, and have a more clear Discovery of Christ, as a suitable, glorious Remedy, in regard to his *Righteousness*! and these are enabled to

run into his Name, THE LORD OUR RIGHTEOUSNESS, as the *Refuge* that is *next*, or most immediate, unto *them*. And others, who have a more *general* Sense of their Misery, have a more *general* Revelation of Christ's Excellency; and are enabled to flee unto him for *Refuge*, as a compleat *Saviour*, that is every way suitable to *their* Case. And tho' the distinct *Actings* of Faith on Christ, in all these, *vary*, yet in the Main they *agree*; inasmuch as it is one *Christ*, that is believ'd on for Justification and Life. They all flee unto Christ for *Refuge*, and so are all *safe*; tho' one flees unto him under one Consideration, and another under another, according to that Revelation they have of him, as suitable to their Case. For tho' the Soul's first Actings of Faith on Christ, may more peculiarly respect some *one* of his distinct Excellencies, than the rest, yet *all* are imply'd: Faith acts towards a *whole* Christ; and those of his Excellencies, which were not at first so distinctly viewed, and *acted* towards by the Soul, are afterwards more fully *discover'd*, and particularly dealt with. Thus in *general*, justifying Faith *acts* towards *Christ*, its *Object*.

But more *particularly*; the Holy Spirit

rit of God, as the *Spirit of Wisdom and Revelation*, reveals the *Blood* of Christ to a Sin-burdened Soul in its infinite All-sufficiency to cleanse from all Sin, in some or other Promise or Declaration of the Gospel; and enables the Soul to *act* Faith therein. Thus *Rom. iii. 25. Whom God hath set forth to be a Propitiation, thro' Faith in his Blood.* And the particular *Actings* of justifying Faith, towards Christ, with regard to his Blood, are, 1. A *Discerning* of its All-sufficiency to take away Sin. 2. An *approving* of it as such. And 3. An entire *Dependance* upon it, and Recourse unto it, for all Pardon, and Peace with God. All which are comprehended in that Phrase, *Faith in his Blood.*

The Soul that *acts* Faith in Christ's *Blood*, as on the one Hand, it *discerns* the infinite *All-sufficiency* thereof, to cleanse it from all Sin; so on the other, it sees an utter *Insufficiency* in every thing else, in all its Prayers, Tears, Sufferings, &c. to take away the least Sin, or in the least-wise to remove, either the Guilt, or Stain of any of its Transgressions.

And as such a Soul, *approves* of the Blood of Christ, as sufficient, in itself, to take away Sin, and as it is appointed of God for this End: so it *disapproves* of the
the

the pretended Efficacy of every Thing else for this Purpose.

Again, as such a Soul, has an entire *Dependance* upon the precious *Blood* of Christ, for all its Pardon, and Peace with God, and as it has an utter *Independance* upon every Thing else, either to procure its Pardon, or make its Peace; so it would not, for a World, *substitute* any Thing of its own, either Doings, or Sufferings, in the room of Christ's *Blood*, or *join* them together with it; because it sees, that nothing else, can take away *Sin*, and also, because it would not derogate from the Honour of the Redeemer's *Blood*. No; the Soul that acts Faith in Christ's Blood, falls down, and adores the *Redeemer*, in the infinite All-sufficiency of his great *Sacrifice*, and depends upon this alone, for its Justification from all Sin, in the Sight of God. Faith will give none of the Glory, that is due to Christ's *Blood*, as it cleanseth from all Sin, to any Thing done, or suffer'd by the *Creature*; but sets the Crown upon the Redeemer's Head, and proclaims the *Lamb worthy to have all the Glory, of washing his People from their Sins in his own Blood*, Rev. i. 5. Thus justifying Faith, *acts* towards Christ, its *Object*, with regard to his *passive* Obedience, his

Blood, according to the revealed Efficacy thereof, for a full Discharge from all Sin.

Again, The Spirit of Christ, reveals to the Soul, in and by the Gospel, his *active* Obedience, his *Righteousness*, strictly so call'd : and Faith *acts* towards it accordingly. Thus, *Rom. i. 17.* This *Righteousness of God*, is said to be *revealed from Faith to Faith*. As the Righteousness of Christ, is *externally* reveal'd in the Gospel, which is the Doctrine of Faith ; so likewise, it is *internally* reveal'd, by his Spirit, to the Soul ; or set before the Eye of its Faith, in some, or other, Word of the Gospel, shining in upon the Heart, in the Holy Ghost's Light. Christ is said to be *made of God, unto us, Righteousness, as well as Redemption*, 1 Cor. i. 30. As he is made Redemption to us, both by Price, and Power ; for the Forgiveness of all our Sins, and for our Deliverance from all Enemies ; so he is made Righteousness to us, for the Justification of our Persons in the Sight of God ; or, for the making us positively righteous before God, to the utmost Perfection : Whereupon we are declar'd righteous, have now a Title to, and shall, ere long, inherit eternal Life. So likewise, it is said, that Christ was *made Sin for us, that we might be*
be

be made the Righteousness of God in him, 2 Cor. v. 21. And that, 'tis by the *Obedience of one, that many shall be made righteous,* Rom. v. 19. And when the Spirit of Christ, takes the Righteousness of Christ, and shews it to the Soul, in these *Words*, or in any other *Word* of the Gospel, he makes such a *Revelation* of it to the Mind, that it never before saw. The Soul had wont to think, that that Righteousness, whereby it might find Acceptance with God, and be justified before him, was something, either *in*, or *done* by itself. If it had any Sight of the Need of Christ's Blood, to cleanse it from Sin; (as some Sight of this, a natural Man is capable of, tho' not of that saving Sight of it, which is peculiar to the New-Born, upon the Spirit's Revelation) yet still the Soul thought, that it must endeavour to make itself *righteous* in the Sight of God, by its own *Obedience*; and that for this End it must do good Works. But when the Spirit shews the Righteousness of Christ, to the Faith of any Soul, it is quite of another Mind. Now the Soul sees, that that Righteousness, which alone can make a Sinner just before God, is only *in the LORD*; *i. e.* In the Lord Jesus, as the representing Head of his Peo-

ple: It sees, that [Christ] is *made unto us, Righteousness*; That 'tis in [him] *we are made the Righteousness of God*; and that, 'Tis by [his] *Obedience, that many shall be made righteous*. And as by this Revelation of the Spirit, the Soul *sees* the Righteousness of Christ, in its Reality, and also, in its Beauty, Fulness, Excellency and Glory; so, by Faith, it *acts* towards it for Justification. As this Righteousness is *revealed to Faith*; so Faith *acts* towards this *Righteousness*, or towards *Christ*, with Regard to his *Righteousness*; 1. By looking unto it. 2. By *receiving*, or embracing of it. And 3. By *depending* upon this alone, for its only justifying Righteousness before God.

As the Righteousness of Christ, is reveal'd in the Gospel, unto all Nations for the Obedience of Faith, and reveal'd by the Spirit, unto all those who have Faith wrought in their Hearts; so Faith *acts* towards this *Righteousness*, by *submitting* to it. As is plainly imply'd, in what is asserted concerning Unbelievers, that *they, being ignorant of God's Righteousness, go about to establish their own Righteousness, and have not submitted themselves unto the Righteousness of God*, Rom. x. 3. If this is the Character of an Unbeliever, that

that he is such an one, that doth not *submit* to this Righteousness of God; then the Character of a Believer, must be just the *Reverse*; and the Soul that *acts* Faith, in submitting to this Righteousness, *looks* unto this alone, for its Justification in the Sight of God. As poor Sinners are call'd to *look unto Jesus* alone, for all that Fullness of *Salvation* that's in him; so, in particular, they are call'd to look unto him, as THE LORD OUR RIGHTEOUSNESS; and that when they are far from Righteousness, or have none at all of their own, to recommend them to God, As *Isa. xlv. 22. Look unto me, and be ye saved, all the Ends of the Earth. And, Chap. xlvi. 12, 13. Hearken unto me, ye Stout-hearted, that are far from Righteousness. I bring near my Righteousness.* 'Tis as if the Lord should say, ' Hear ye ' stout-hearted Souls, that in the Pride of ' your Spirits, have refus'd Subjection to ' my Righteousness, and have gone about ' making yourselves righteous, by the ' Works of your own Hands, which yet ' leave you in a State that is far from ' Righteousness; I bring near my Righteousness, I have a Righteousness for ' you, that you never thought of; a compleat glorious Robe, of my own work-

ing out, in which there's a Fulness of
Salvation for you: Look therefore, up-
on this my Righteousness, and be ye
saved. And accordingly, the Soul that
believeth, *looks* away from all its own
Righteousness, as being fully convinc'd
of the Vanity of looking for Salvation
from thence; and *looks* unto the Re-
deemer's Righteousness, and to that alone,
as being infinitely sufficient to justify, and
save it. And the Language of such a
Soul, when it comes unto Christ for Justi-
fication of Life, is the same with that of
the Church, *Jer. iii. 23. Truly in vain*
is Salvation hoped for from the Hills,
and from the Multitude of Mountains;
(from the Works of our own Hands,
which were once high as Mountains, in
our Esteem, for Security) *Truly in the*
LORD our God is the Salvation of Israel.
And thus, *Hof. xiv. 3. Ashur shall not*
save us, we will not ride upon Horses, nei-
ther will we say any more to the Work of our
Hands, ye are our Gods; (our Deliverers,
to whom we look for Salvation). *For in*
thee the fatherless find Mercy: 'Tis as if
they should say, ' We are such miserable
' Souls, that cannot save ourselves, and
' have none to provide us either Bread,
' or *Cloathing*, in a spiritual Respect;
' but

‘ but thou hast *all* we want ; we come to
 ‘ thee therefore, in our starving, *naked*
 ‘ Condition, and *look* to thee, for that
 ‘ Bread, that *Cloathing* which thou hast
 ‘ provided ; for in thee we shall find all
 ‘ the Mercy we can want, unto eternal
 ‘ Life.’ Thus, a poor Soul, when stript
naked of all its own *Righteousness*, *looks* by
 Faith unto Christ’s, as its only justifying
 Robe. And the Eye of a Believer, is
single towards Christ, in this Respect ; it
 does not look partly to *Christ*, and partly
 to its own *Works*, to make it righteous in
 the Sight of God. No, Christ com-
 mends his Spouse, as having *Doves Eyes*,
 Song iv. 1. that look *singly* unto *him*,
 her glorious *Mate*, for that royal Robe of
 his, that *Wedding-Garment*, which can
 only fit her to stand with him, in the
 Heights of Glory, before the Face of
 God, with the highest Acceptance.

Again, Justifying Faith, *acts* towards
Christ, its *Object*, with regard to his *Right-*
eousness, by *receiving*, or embracing of
 it. This Righteousness is styl’d a *Gift*,
 Rom. v. 17. And accordingly, the Hand
 of Faith *receives* it, as a Gift of the Fa-
 ther’s free Love, to a naked Sinner, to
 make it compleatly righteous in his Sight :
 For in *giving* Christ to the Soul, he gives
 C 5 him

him in all his *Fulness*, and so in *this*, of his glorious *Righteousness*, which is infinitely full for its *Justification*. And Faith *receives* Christ, as God gives him; it *receives* Christ *Jesus the Lord*, as the Father's Gift, in all his *Fulness*, in all his *Glories*, and so in *this*, of his being its compleat *Righteousness* before God; and as such it *walks* in him, in all its Approaches to the Father, as the Saints are exhorted to do, *Col. ii. 6.* As Faith's Eye, *looks* unto this *Righteousness*; so Faith's Hand, *receives* it: It brings nothing to *buy* this *Righteousness* with; nor yet doth it bring any Thing to *join* with it; but merely *receives* it, in the *Fulness* of its *Glory*, and *Freeness* of its *Bestowment*. As this *Righteousness*, is a royal *Grant* from the *Throne*, to *array* the *Bride* of Christ, and so every Believer, who, in itself, is a naked Creature; so the Soul by Faith *receives* it, and *puts* it on as it were: It *puts on* the *Lord Jesus*, as its *Righteousness* before God, enwraps itself herein, and adorns itself herewith; and hereby *makes itself ready for the Marriage of the Lamb*. And in this spotless, beauteous, glorious Robe, it will appear to be made ready indeed, for the Enjoyment of the Marriage-Glory, with its
royal

royal Bridegroom, when that happy Day comes on, *Rev. xix. 8.* An *Unbeliever*, as he has no *Eye* of Faith, no spiritual Ability, to *see* Christ's Righteousness, so he has no *Hand* of Faith, or spiritual Ability, to *receive* it. No; the *Eye* of the natural Man, *looks* to his own Works, to make him righteous: these he admires, bows down to, and idolatrously sets up, in the Room of Christ's Righteousness. And as for his *Hand*, it is a *working* Hand, not a *receiving* Hand; it *works* for Righteousness, not *receives* Righteousness. The natural Man is too proud to be beholding to Free-Grace, for a Righteousness before God, that is all of mere *Gift*, and of another's working out; this he *understands* not, this he *approves* not, to this he *submits* not. But to a *Believer*, oh, what a glorious Sight, is the Righteousness of Christ, in his Eye, as it is the Father's free *Gift*, for the Justification of a Sinner! And with what Gladness, doth the Hand of Faith, *receive*, and embrace this Gift of Righteousness!

And as the Soul, by Faith, looks to, and receives this Righteousness; so it *depends* upon this alone, for its Justification before God. And therefore, the Apostle gives this Description of Believers, that they

they are such, *that rejoyce in Christ Jesus and have no Confidence in the Flesh*; Phil. iii. 3. As they have no Confidence in the *Flesh*, in their external Privileges, or legal Performances, as their Righteousness before God; so they have all their Confidence in *Christ*, and his Righteousness, for their compleat Justification in God's Sight. Here they *confide*, on this they *depend*; and knowing the Fulness, Glory, and Excellency of this Righteousness, appointed of God for such a glorious End, they do it with Joy. They rejoyce in Christ Jesus, as having an exuberant Fulness of Justification, Life, and Glory in him; even above what perfect *Adam*, was capable of in Innocency. And as the Apostle *here*, describes Believers in general; so, in the succeeding *Verses*, he gives us an Account of himself in particular, with regard to his *distrusting* every Thing of his own, and his entire *Confidence* in Christ, or the *Actings* of his Faith towards him, in respect to his Righteousness.

Ver. 4. *Tho' I might also have Confidence in the Flesh, if any other Man thinketh that he hath whereof he might trust in Flesh, I more.* 'Tis as if he should say, I have as much of external Privilege, and legal

legal Performance, as any of you all ; and if these Things would stand me in any stead, for my Righteousness before God, I might trust in them as much as any Man, nay, more. And then he proceeds, *Ver.*

5, 6. to give a particular Enumeration of his Privileges, and Performances ; *circumcis'd the eighth Day, (says he) of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews ; as touching the Law a Pharisee ; concerning Zeal, persecuting the Church ; touching the Righteousness which is in the Law, Blameless.*

' 'Tis as if he should say, Come, you
' Jews, who rest in the Law, and make
' your Boast of God, and see if I'm a whit
' behind you, in any of your Birth, or
' Church Privileges, and legal Perform-
' ances, in which you vainly trust ; or
' rather, whether I have not more of those
' Things, than many of you can pretend
' to. Are you *Hebrews*, of the Seed of
' *Abraham*, whom God chose to be his
' peculiar People ? *So am I.* Yea, an
' *Hebrew* of the *Hebrews* ; I am so, both
' by Father's and Mother's Side ; which
' many of you can't say. Are you of the
' *Stock of Israel*, who as a Prince with
' God, prevail'd with him for the Bless-
' ing ? *So am I.* And I can tell you of
' what

‘ what *Tribe* too, I’m of the *Tribe* of
‘ *Benjamin* ; when many of you can’t
‘ reckon up your *Genealogy*. Were you
‘ *circumcis’d*? So was I. And that at
‘ the *eighth Day* too, the precise *Time*
‘ appointed by God ; which many of you
‘ can’t say. Have you been *Observers* of
‘ the *Law*? So have I. As touching the
‘ *Law*, a *Pharisee* ; of the *strictest Sect* :
‘ and profited more in the *Jews Religion*,
‘ than many of mine *Equals*, who profess
‘ themselves to be *Pharisees*, of the same
‘ *Sect* with me. Have you been strenuous
‘ *Maintainers* of the *Jews Religion*, and
‘ *Opposers* of all you judg’d *Innovations*,
‘ and destructive of the *Rites* and *Cere-*
‘ *monies* thereof? So have I. I was no
‘ cold half-hearted *Professor*, that cared
‘ not what Men believed, or practis’d
‘ in religious *Matters* ; but was so exceed-
‘ ingly *Zealous* of the *Traditions* of the
‘ *Fathers*, that in this my blind *Zeal*, I
‘ even persecuted the *Church* of God, and
‘ verily thought I ought to do many *Things*
‘ contrary to the *Name* of *Jesus* of *Naza-*
‘ *reth* ; because I judg’d that *Jesus*, and
‘ his *Followers*, taught, and practis’d
‘ *Things* contrary to the *Law* of *Moses*,
‘ and the *Religion* establish’d by God him-
‘ self. And being exceedingly mad against
‘ them,

' them, I breathed out Threatnings and
 ' Slaughter, baled Men and Women to Pri-
 ' son; some I compell'd to blaspheme, and
 ' others I persecuted even to strange Cities;
 ' so that in this Regard, I was as great
 ' an Hero as any of you all, and perhaps
 ' there's not a Man among you, that has
 ' been so great a Zealot as my self; con-
 ' cerning Zeal persecuting the Church.
 ' And as for the Righteousness which is in
 ' the Law, take it in the most compre-
 ' hensive Sense, which our Doctors have
 ' given of it, I was Blameless. None
 ' could charge me with an unrighteous
 ' Action, with any Want of Conformity
 ' to, or Transgression of the Law of God,
 ' according to that Sense of it, given by
 ' the Rabbins; I have been a Person of
 ' a spotless Conversation, of an unble-
 ' mish'd Character, touching the Righ-
 ' teousness which is in the Law, Blame-
 ' less.

Thus he drew his own Picture to the
 Life, and presented it to them, in all the
 beautiful Features of his Privileges, and
 Performances, while he remained an Un-
 believer. ' And now, you Jews (as if
 ' he should say) who are fond of your
 ' own Righteousness, and trust in this, for
 ' your Acceptance with God, what think

‘ you of such a Man as I? Do not you
‘ think *my* Righteousness was large enough
‘ to cover me all over, and to render me
‘ acceptable unto God? If any Man of
‘ you all *think he hath whereof he might*
‘ *trust in the Flesh, I more.* Surely I had
‘ Righteousness enough to *vie* with you
‘ all, and to *outstrip* many of you. But
‘ come now, you *Self-righteous* Creatures,
‘ and I’ll tell you how little *Worth*, all
‘ your own *Righteousness* is, in Point of
‘ *Acceptance* with God. I once thought,
‘ as you now do, that I had Righteousness
‘ sufficient to justify me in the Sight of
‘ God; but come I’ll tell you my *Experi-*
‘ *ence*, how insufficient I saw the best
‘ Righteousness of a fallen Creature to be,
‘ what little Account I made of all my
‘ *own* Righteousness; and what great Ac-
‘ count I made of *Christ’s*, when God *re-*
‘ *vealed his Son in me*, and wrought Faith
‘ in my Heart. You have seen me *ex-*
‘ *alting* my self to the greatest Altitude
‘ of that *Pharisaical* Perfection, I had
‘ while an *Unbeliever*; and now you shall
‘ see me, as a *Believer*, *laying* my *self*,
‘ and all my *own* Righteousness, down at
‘ the *Feet* of Jesus; shrinking into the
‘ Dust, under a Sense of all my own No-
‘ thingness and Vileness, before this
‘ Lord

‘ Lord of Glory ; who is **THE LORD**
‘ **MY RIGHTEOUSNESS** ; upon whom
‘ only, I now *depend*, and in whom a-
‘ lone, I now rejoice.’ And so he turns
‘ the Tables, and begins his Discourse in
‘ the next Verses, with an Adversative,
a *But*.

Ver. 7. *But what Things were Gain to*
me, those I counted Loss for Christ. ‘ And
‘ now, as if he should say, You poor
‘ Souls, that seek to be justify’d by your
‘ Works, see how vain a Thing it is to
‘ trust in your own *Righteousness*, which
‘ can’t endure the fiery Inquisition of the
‘ holy *Law*, and strict *Justice* of God.
‘ See how it far’d with *me*, when God
‘ brought home his Law in its *Spirituality*,
‘ to my Conscience ; I soon found that
‘ none of my external Privileges, and
‘ *Fig-Leaf* Performances, could screen me
‘ from the Storm of his avenging *Wrath*.
‘ I then saw, that all my *Goods*, I had
‘ been laying up for many Years, and
‘ thought they would have *gain’d* me
‘ eternal Life, were but mere *Loss* ; that
‘ these Counters, would never pass for cur-
‘ rent Coin, and that if I *trusted* to these,
‘ I must *lose* my Soul for ever ; and there-
‘ fore when my Judgment was set Right,
‘ I *counted* them *Loss*. And as God
‘ shew’d

‘ shew’d me the Insufficiency of my *own*
‘ Righteousness, so likewise, the All-suf-
‘ ficiency of *Christ’s*. I then saw, that
‘ *Christ* was the only *Gain*, that it was
‘ his *Righteousness* alone, that could *deli-*
‘ *ver* me from *Death*, and give me *Life*;
‘ yea, I saw, such a Superexcellent Glory
‘ in *Christ’s* Righteousness, that did in-
‘ finitely exceed my *own*, had it been
‘ ever so perfect; and that I must *part*
‘ with my own, if ever I *had* *Christ’s*, and
‘ therefore, I freely cast all my own *Righ-*
‘ *teousness* *overboard*, and counted it *Loss*
‘ *for Christ*, that glorious *Object*, and those
‘ immense Treasures of *Gain*, I should
‘ have in *his* Righteousness. I *parted*
‘ with my own *Righteousness*, indeed, in
‘ Point of *Dependance*; but then it was
‘ for a *Better*: I cast away all my falsely
‘ supposed *Gain*, and counted it *Loss* *for*
‘ *Christ*; when once I saw the real, the
‘ infinite *Gain*, of that glorious *Object*,
‘ which I then *received* and *embraced*.
‘ Therefore, be convinced; you ignorant
‘ Souls, who would *establish* your own
‘ *Righteousness*, that it can’t stand you in
‘ any stead, and that if ever you are fav’d,
‘ you must have a better; that you must
‘ have a Righteousness that *exceeds* the
‘ *Righteousness* of the *Scribes* and *Phari-*
‘ *sees*,

' sees, or in no Case you can enter into
 ' the Kingdom of Heaven. Thus as if he
 ' should say, I have told you, what lit-
 ' tle Account I made of all my *Pharisaical*
 ' Righteousness, and what an high *Value*
 ' I had of *Christ's*, in the Day when God
 ' wrought *Faith* in my Heart; *I counted*
 ' it *Loss* for *Christ*. And as I then *did*
 ' count it, so I now *do*; *Christ* has lost
 ' no *Glory* in my *Eye*. I'll take all my
 ' *Pharisaical* Righteousness, while an
 ' *Unbeliever*, and add to it, all the Righ-
 ' teousness I have wrought, since I be-
 ' lieved in *Jesus*, and since I was an *A-*
 ' postle of the *Lamb*, who have labour'd
 ' more abundantly than they all; and tell
 ' you even now, what little Account I
 ' make of all these Things put together;
 ' and what an high *Esteem*, at this Time,
 ' I have of *Christ*, as my justifying Dress
 ' before God.

Ver. 8, 9. Yea, doubtless, and I count
all Things but Loss, for the Excellency
of the Knowledge of Christ Jesus my Lord;
for whom I have suffered the Loss of all
Things, and do count them but Dung that
I may win Christ, and be found in him,
not having mine own Righteousness, which
is of the Law; but that which is thro'
the Faith of Christ, the Righteousness,
which

which is of God by Faith. ‘ I put all
‘ things together, all my own *Righteous-*
‘ *ness*, while a *Pharisee*, and since an
‘ *Apostle*, and tell you, *I count all Things*
‘ *but Loss for Christ*, for the *Knowledge*
‘ *of Christ*, for the *Excellency of the*
‘ *Knowledge of Christ Jesus my Lord*;
‘ that glorious *Object* my Faith now
‘ *deals with*, that anointed *Saviour*, whom
‘ I adore, as the LORD MY RIGHTE-
‘ OUSNESS, in whom is all my *Salvation*;
‘ *For him I have suffered the Loss of all*
‘ *Things, and do count them but Dung*
‘ *that I may win Christ.* I lose all, to
‘ win all; or rather, I lose an all that is
‘ nothing, and worse than nothing, to
‘ gain immense *Treasures*, an infinite *Ful-*
‘ *ness*, a Mass of unbounded *Sweetness*,
‘ and an *Eternity of Life and Glory.* I
‘ joyfully part with all, for one *Christ*;
‘ the Father’s *Christ*, is infinitely enough
‘ for me. I cast away all my own *ble-*
‘ *mish’d Performances*, for the *spotless*
‘ *Beauty of my lovely Lord*; and count
‘ *them but Dung that I may win Christ,*
‘ *And be found in him.* Oh, ’tis in *Christ*,
‘ not in my *self*, that I would be found,
‘ at the awful Day of Judgment. ’Tis, as
‘ not having on mine own *Righteousness*,
‘ *which is of the Law*; I dare trust in
‘ none

' none of my own Obedience to God's
 ' Law, which I love and serve, as my
 ' Righteousness before God; nor would I
 ' be found in this Garment, when I ap-
 ' pear before him. But as having on
 ' that Righteousness which is thro' the
 ' Faith of Christ, the Righteousness which
 ' is of God by Faith. That Righteousness
 ' which Christ has wrought out, which
 ' God hath appointed for the Justification
 ' of a Sinner, which Faith sees, and re-
 ' ceives; 'tis this Righteousness, I would
 ' be found in; 'tis upon this alone I de-
 ' pend, for Justification before God, and
 ' eternal Glory with him.'

Thus this great Apostle, gave an Ac-
 count of the Actings of his Faith, towards
 Christ, with regard to his Righteousness,
 for Justification. And as all that are
 justify'd, have the same Faith; so it acts
 in like Manner, towards the Righteous-
 ness of Christ, for Justification of Life.
 'Tis this Righteousness, justifying Faith
 looks to, 'tis this, it receives, and embraces,
 and upon this alone, it depends. For as
 all Believers debase their own Righteous-
 ness; so they exalt Christ's: They set
 the Crown upon his Head, and will for
 ever give him the Glory of all their Justifi-
 cation before God. As they give his

Blood

Blood all the *Glory* of *cleansing* them from *Sin*; so they give his *Righteousness* all the *Glory* of their *Acceptance* with God. And thus justifying Faith, *acts* towards *Christ*, its *Object*.

In the next Place, I would shew, briefly, how justifying Faith, *acts* towards *God*, its *Object*. And this, in short, is, the Soul's *looking* unto *God*, as *justifying*, thro' the *Blood* and *Righteousness* of his Son; and *expecting* all its *Justification* from him, only upon the Account of what *Christ* has done, and suffer'd. And in order hereto, the blessed Spirit makes a Revelation of *God* to the Soul, as *justifying* a poor Sinner, of the freest *Grace*, and yet according to the strictest *Justice*, thro' the *Blood* and *Righteousness* of *Christ*; and enables the Soul, to *look* unto *God*, as so justifying, for itself, even when it sees nothing but *Ungodliness* in it; and to *receive* the justifying Sentence of *God* pronounced in the Word of the Gospel, concerning the Soul which believes in *Jesus*, with respect, both to the *Forgiveness* of its Sins, and *Acceptation* of its Person; and this, merely, upon the Truth and Faithfulness of that *God*, who makes the Declaration. From whence, as the Soul receives, that present *Justification*
given

given it by the Gospel, into its own Conscience; so it *expects* the open Promulgation of this Sentence, or that open Justification, which shall be given it at the Day of Judgment, in the Face of Men and Angels; when it shall be pronounced, *blessed of the Father*, and called as such, to *inherit the Kingdom prepared for it, from the Foundation of the World*. And as the Soul that thus acts Faith, sees it an impossible Thing, that God should justify a Sinner in any other Way, than by his Free Grace, thro' the Blood and Righteousness of Christ; and so *looks* to him as justifying, only in this Way, for its own Justification, and Salvation, so it likewise, herein, regards the *Glory* of God. Such a Soul, brings nothing with it, but *Christ*, for all its *Acceptance* with God; nor dare plead any Thing, as a moving *Cause* of its Justification, and Salvation, but God's Free *Grace*; nor doth it bring any Thing of its own, to procure the divine Favour; because it would not eclipse the *Glory* of Free Grace. No; as Faith *looks* for, *receives*, and *expects* Justification, and Life, from the God of all Grace, thro' Christ; so it gives the whole *Glory* hereof to him. Thus, As through the Blood and Righteousness of Christ, God is declared

clared to be *Just*, in his being *the Justifier of him that believes in Jesus*, Rom. iii. 26. And in this Way, to justify a Sinner, *freely by his Grace*, Tit. iii. 3. So Faith receives this justifying Sentence, proclaimed in the Gospel, and brought home by the Spirit to the Soul; and gives all the *Glory of Justification*, both as to *Forgiveness* and *Acceptance*, to the *Free Grace* of God, from whence alone, it is received. And therefore the Apostle, in the Triumph of Faith, challenges all the Enemies of God's People, to bring in their Accusations, if they've ought to say against them, with a *Who shall lay any Thing to the Charge of God's Elect?* And nullifies them all, with this one Word, *It is God that justifies*, Rom. viii. 33. And we are justified, says he, *freely by his Grace*, Chap. iii. 24. As we have *the Forgiveness of Sins, thro' Christ's Blood, according to the Riches of his Grace*; so by the same Grace, he hath made us accepted in the beloved, Eph. i. 6, 7. Thus, having shewn, how justifying Faith, acts towards Christ, its *immediate*, and God in, and thro' him, its *ultimate Object*, I proceed to the next Thing propos'd; which was,

3dly, To shew *how*, or in what *Respects*,

spects, the Justification of a Sinner is by *Faith*. When the Scripture speaks of being justified by Faith, in some Places, it is to be taken *objectively*, and not *subjectively*; or, for *Christ*, the *Object* of Faith, and not for the *Grace* of Faith, inherent in, and acted by the Soul. As, where 'tis said, *Rom, iv. 5. But to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness*. The Word *Faith*, here, which is said to be counted for Righteousness, is not to be understood of the *Act* of Faith, but of *Christ* the *Object* of Faith; For the *Act* of Faith, is not imputed for Righteousness, but that which Faith lays hold of, *i. e.* the Obedience of Christ, which is the *Object* about which, the *Act* of Faith is conversant. And thus, *Ver. 3.* it's said, *Abraham believed God, and it was counted unto him for Righteousness*. Where, *Christ*, must necessarily be understood, by the (*It*), that was counted unto him for Righteousness. As is plain from the three last *Verses* of the Chapter; where it's said, *Now it was not written for his sake alone, that it was imputed unto him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our*

Lord from the Dead; who was deliver'd for our Offences, and raised again for our Justification. Since it was the same (*It*) that was imputed unto *Abraham*, that shall be imputed unto *us*; hence it appears, that it was not the *Act* of *Abraham's* Faith that was imputed unto *him* for Righteousness; Because it is not the *Act* of his Faith that is imputed unto *us*. But it was the *Object* that his Faith look'd to, the compleat Obedience of a crucified, risen *Jesus*, that was imputed unto him for Righteousness; and that shall be imputed unto *us*, if we, having the same Faith that he had, believe, as he did, in *Christ*, for Justification, and in *God* as justifying in, and thro' him. For it is *by the Obedience* of this one, that *Abraham*, and all true *Believers*, from the Beginning of the World, to the End thereof, even all the *many* that shall be saved, are *made Righteous*, as *Chap. v. 19.* But, as to be justified by *Faith*, in *this Sense*, is the same, as to be justify'd by the *Righteousness* of *Christ*, and so respects the *Matter* of Justification, which I have spoken of under the first General; so I shall pass it here, where I am treating of the *Manner* of Justification, which, with respect to ourselves, is by *Faith*, as *subjectively*,

jectively, and not *objectively* taken. And shall attend to the Manner of Justification by *Faith*, as *inherent* in, and *acted* by the Soul; or shew how, or in what Respects, the Justification of a Sinner, is thus by Faith. And,

1. It is by *Faith*, as it stands oppos'd to *Works*. As saith the Apostle, *Rom. iii. 28. Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Law.* The Justification of a Sinner, is by Faith *alone*, not by Faith and Works *together*; but by Faith, *exclusive* of all Works, both before, and after Faith is wrought in the Soul. Works done before Faith, can have no Influence into Justification; since by *the Deeds of the Law, no Flesh can be justified in God's Sight.* And Works done after believing, are done for no such End, as to make the Person Righteous before God; nor do they add a Whit to his Justification in his Sight. So that it is by Faith *alone*, that a Sinner enters into a justify'd State. Thus, *Rom. iv. 5. To him that worketh not, but (believeth) on him that justifieth the Ungodly, his Faith is counted for Righteousness.* It is as if he should say, That's a justify'd Man, that doth no good Works, nothing at all to obtain

it; but *believeth* on *Christ*, for compleat Pardon, Righteousness and Life, and on *God*, as justifying, only in, and thro' him, even the *Ungodly*. For, as *God* in justifying a *Sinner*, thro' the Blood and Righteousness of *Christ*, considers that Soul, as in itself, *Ungodly*; so the Soul when it acts Faith for Justification, sees nothing in itself, but *Ungodliness*; and under this Consideration, of its being a *Sinner* and *ungodly*, looks out of itself, unto *Christ*, and unto *God* in him, for all its Justification and Salvation. Thus the Justification of a *Sinner*, is by *Faith*, without *Works*. And the Apostle gives the Reasons of it, *Rom. iv. 16.* *Therefore it is of Faith, that it might be by Grace, to the End the Promise might be sure to all the Seed.* It is of *Faith*, i. e. of *Faith alone*; (empty-handed Faith, that doth nothing at all for Justification, but merely receives it as a Free Gift) that it might be by *Grace*; that *God's* Free Grace might have the whole Glory of Justification, and all Creature-boasting, be for ever excluded. And it is likewise thus of Faith, that the Promise might be *sure* to all the Seed. If the Promise of Justification, and Life, had in the least depended upon the good Works of the Creature, it cou'd never have

have been sure; but as it stands wholly upon Grace, absolute Grace, and is merely receiv'd by Faith alone, so it stands *sure*, inviolably sure to all the *Seed*, to all the Heirs of Promise, thro' all Time, and to all Eternity. Thus the Justification of a Sinner, is by Faith, as it stands oppos'd to Works, as to the *Manner* of it; or the *Manner* of the Soul's possessing Christ's Righteousness.

2. It is by *Faith*, as Faith is that Grace, which is appointed of God, to receive Justification, and Life from him. Thus Mark xvi. 15, 16. *Go ye into all the World, and preach the Gospel to every Creature. He that Believeth, shall be saved; but he that Believeth not, shall be damned.* And John iii. 36. *He that Believeth on the Son, hath everlasting Life: and he that Believeth not the Son, shall not see Life; but the Wrath of God abideth on him.* And, *We*, saith the Apostle, have believed in Jesus Christ, that we might be justified by the Faith of Christ; and this we did, says he, as knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ; or, as knowing, that Faith is that Grace, which God hath appointed to receive Justification, Gal. ii. 16. Again,

3. The Justification of a Sinner, is by *Faith*, as God *imputes* the Righteousness of his Son, and *declares* the Imputation thereof, in his *Word*, unto every *Believer*, for his compleat *Justification*. Thus the Righteousness of Christ, is said to be *unto*, and *upon* all them that *Believe*, without *Difference*, Rom. iii. 22. And by him all that *Believe*, are (declared to be) *justified* from all Things, from which they could not be justified by the Law of Moses, Acts xiii. 39. There is not a Believer in the World, that looks to, receives, and depends upon the Righteousness of Christ, alone, for Justification before God; but God imputes it to him, and justifies him, compleatly therein. For it is unto, and upon all them that believe without Difference. One Believer is not *more*, and another *less* justified; because, tho' there may be a great deal of Difference between the *Faith* of one and of another, in respect of *Degree*; yet all that have Faith of the right *Kind*, as they receive the same *Righteousness*, the Righteousness of Christ, for their whole, and entire Righteousness before God; so he *imputes* it to them, as such, and compleatly justifies them all, equally and alike therein. They are all, in this respect, compleat

in Christ; so compleat, that nothing can be added to it, to make their Justification more *Full*, Col. ii. 10. And as all Believers, are *compleatly* justified in Christ, by the Free-Grace, and according to the strict Justice of God; so in him they are *everlastingly* justified. They *stand* immoveably, unchangeably, and eternally in the *Grace* of Justification, Rom. v. 12. They are *so* passed from Death to Life, that they shall never come into *Condemnation*, John v. 14. Tho' in themselves, they are Sinners, both by Nature and Practice; yet, as God doth not impute their Sins, but the Righteousness of his Son to them, for their compleat Justification, so they have Life, everlasting Life, in this Respect. But as I shall have Occasion to speak more fully of *this*, under the next Head; so I shall add no more here. But thus much shall suffice for the second General, the *Manner* of Justification, as with respect unto God, it is by *Imputation*; and with respect to our selves, by *Faith*. The next Thing propos'd to be consider'd, was,

Thirdly, The *Time* of Justification. As Justification is God's Act, so it is, to be consider'd, either as *Immanent*, or *Transient*, and tim'd accordingly.

1. As *Immanent*, or an Act of God's Will, that always abideth the same in his divine Mind, from Eternity, to Eternity. And so it was from *Everlasting*. As 2 Cor. v. 19. *God was in Christ*, (who can tell how early? Surely he was in him, by his eternal Counsel, Will, and Covenant) *reconciling the World unto himself, not imputing their Trespases unto them.*

2. The Act of Justification, is to be consider'd as *Transient*; or as it is an Act of God, that passeth upon the Creature in *Time*. And as such it admits of a two-fold Consideration.

1. As passing upon the whole *Body* of the *Elect*, together, and at once, in *Christ* their *Head*, and *Representative*. And so, the *Time* of it was, when Christ, our Surety, made full *Payment* of all the Debts of his People, and receiv'd a full *Acquittance*, or a full, and open Discharge, in their *Name and Room*. For he was deliver'd for our *Offences*, and rais'd again for our *Justification*, Rom. iv. 25. As he died, as a *publick* Person, for our Sins; so, as a *publick* Person, he was rais'd again for our *Justification*. When God the Father rais'd him from the *Dead*, he thereby, did openly

penly *Discharge* him from all our Sins, which before lay upon him; and in *his* Discharge, *we* were discharged likewise. He was discharged for *us*, and *we* were discharged in *him*, as he was our great *Representative*. And thus the Apostle founds his triumphant Challenge, to all the Enemies of God's People, to bring ought against them, if they can, *Rom. viii. 33, 34. Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather, that is risen again.* As the *Act* of God, *Justifying*, gives *Being* to, and is the *Foundation* of our *Justification*; so he first founds his *Triumph here*, and answers all the Charges which might be brought, with this, *it is God that justifieth.* And then he proceeds, it is *Christ that died, yea, rather, that is risen again.* So that, by *Christ's Death*, and *Resurrection*, and at the *Time* thereof, the whole *Body* of the *Elect*, as such, had a full *Discharge*, a compleat *Justification*, in *Christ* their *Head*. But,

2. *Justification*, as a *Transient Act*, is to be consider'd, as passing upon every individual *Person* of God's chosen; and so the *Time* of it is, when the *Soul* is

first, enabled to *Believe* in Jesus. For, *with the Heart Man believeth unto Righteousness*, Rom. x. 10. And God is *just*, and the *Justifier* of him that *Believeth* in Jesus, Chap. iii. 26. For notwithstanding the *secret* State of an elect Person, God-ward, before *Believing*, is a State of *Peace* and *Favour*, as he has a *secret* Interest in God's justifying *Act*, and in Christ's full *Discharge*; yet his *open* State, as in *himself*, related to old *Adam*, and the *first* Covenant, is a State of *Law-Charge*, and so of *Wrath*, and *Condemnation*. He is *of the Works of the Law*, and as a *Law-breaker*, is under the *Curse*; as *the Wrath of God*, in his holy, righteous *Law*, is revealed from *Heaven against all Unrighteousness of Men*. He's in the same common State with all the *Children of Adam*, of whom it is said, *there's none Righteous, no not one*. And so, a *Child of Wrath* by *Nature*, even as *others*. And there is no *Way*, appointed of God, whereby he can pass from this *open* State of *Wrath*, and *Condemnation* by the *Law*, into an *open* State of *Justification* by *Grace*, but by *Faith* in Christ. For *he that Believeth on the Son, hath everlasting Life*, the *Life of Justification*; and *he that believeth not the Son shall not see Life*,

Life, but the Wrath of God abideth on him, John iii. 36. So that according to the Declaration of God, in his *Word*, by which he will Judge all Men at the last Day, no Person is in a *justified* State, but he that *believeth* in Jesus. And therefore, the *Time* of Justification, as apply'd to a particular *Person*, or as God's justifying *Act*, passeth upon a Sinner, in the Declaration of his *Word*, and is brought home to the *Conscience*, is, when the Soul *Believes*; or, when, being warned of its Misery, and acquainted with its Remedy, it first flees for Refuge, from the Wrath to come, to lay hold upon Christ the Hope set before it. And in this Sense, all that *Believe*, and none but they, are *justified from all Things, from which they could not be justified by the Law of Moses*. But the next Thing I am to consider, is,

Fourthly, The Effect of Justification, with respect to the Soul. And this is three-fold, and has Respect, 1. Unto the Soul's Peace. 2. Unto its State. 3. Unto its Obedience. To each of these, a little. And

1. The *Effect* of Justification, to a justified Soul, is, *Peace*. As Rom. v. 1. *Therefore being justified by Faith, we have*
Peace

Peace with God, thro' our Lord Jesus Christ. As Christ by his Death, made Peace with God for poor Sinners, and as God the Father declar'd himself to be the God of Peace, when he brought again from the dead the Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant; so this compleat, and everlasting Peace, is declar'd, and particularly apply'd to the Soul, by the blessed Spirit of God, when it is enabled to believe in Christ, for Justification. Peace with God, was the Legacy, our departing Lord, left with his People, which was confirm'd by the Death of the Testator. Thus, *John xiv. 27.* Peace (says he) *I leave with you, my Peace I give unto you: let not your Heart be troubled, neither let it be afraid.* It is as if he should say, 'My dear Disciples, I am just a going to leave you, just upon the Point of finishing all that Work which the Father gave me to do in the World, for your Salvation. But when I depart, I'll leave Peace with you, my Peace; that Peace with God, I shall make by the Blood of my Cross, I give unto you. I do not give it Partially, Conditionally, and Precariously; I do not give, and take as the World doth; but my Peace, I give

‘ I give unto you, *wholly, absolutely, and*
‘ *irreversibly.* Therefore, *let not your*
‘ *Heart be troubled, neither let it be afraid.*
‘ Do not be troubled that I am going to
‘ leave you, as to my bodily Presence;
‘ for it is expedient for you, that I go
‘ away: I go to prepare a Place for you.
‘ When, as your high Priest, I have done
‘ the Work of making Peace for you on
‘ Earth, I have still another Work to do
‘ for you in Heaven; I must carry my
‘ peace-making Blood, into *the holiest of*
‘ *all,* and sprinkle it before the Face of
‘ God; and so *reconcile* that holy Place,
‘ and make Room for you to come thither;
‘ or thereby, *prepare* those Mansions,
‘ those abiding Places in Glory, which
‘ are appointed for you. And therefore,
‘ *let not your Heart be troubled;* since my
‘ Departure from you is so much for your
‘ Advantage, *neither let it be afraid;* for
‘ as I *made* Peace for you, by my Death
‘ on the Cross, so I’ll *maintain* it for you,
‘ by my Life on the Throne: You need
‘ not be afraid that there should be any
‘ After-breach, between God and you,
‘ nor fear the least Flaw being made, in
‘ that Peace with God, which I give un-
‘ to you.’ And as this compleat, and
everlasting Peace with God, was made by
Christ,

Christ, and is given to his People; so it is apply'd by the blessed Spirit, to every Believer in particular; as our Lord promis'd, in the precedent *Verse*. But (says he) *the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you.* As this *Verse* stands connected, with the former, we may take the Scope of our Lord's Words, thus; 'Tho' I'm going to leave you, I'll not leave you Comfortless: I leave Peace with you, I give Peace to you; and I'll give you the Comforter, whom the Father will send in my Name, to open this Peace to your Understandings, to apply it to your Hearts, and bring it to your Remembrance, to your unspeakable Joy, while passing thro' a World of Trials.' And accordingly, when the Spirit of God, has reveal'd the Obedience of Christ to the Soul, and enabled it to act Faith thereon, for Justification, he applies the Blood of Christ, to that Soul, by bearing Witness to it, of its own particular Interest in the Death of Jesus, and in that Peace with God, made by his Blood; and hereby, gives it Peace of Conscience, true, solid, lasting Peace, that will

will abide thro' *Life*, thro' *Death*, at *Judgment*, and to *Eternity*. And this *Peace*, is peculiar to a *justified Soul*, and a proper *Effect* of *Justification*.

An *unjustified Soul*, indeed, may have some kind of *Peace* of Conscience, while he works for *Life*, goes about to establish his own *Righteousness*, and quiets his Conscience with his own *Obedience*, either present, or resolv'd on for the future. But this is a *false Peace*; Conscience is but lull'd asleep, and not truly pacify'd. As many as are of the *Works of the Law*, that Work to make themselves righteous before God, are under the *Curse*, Gal. iii. 10. And therefore must be wicked Persons in God's Account: And there is no *Peace to the wicked*, saith my God, Isa. lvii. 21. The *Way of Peace* they have not known, Rom. iii. 17. They may cry, *Peace, Peace*, to themselves; but sudden *Destruction* shall come upon them. This miserable, delusive *Peace*, can't stand the Test of God's holy Law, and strict Justice, nor abide the Storm of his Indignation, which shall come down upon every *Soul of Man that doth Evil*, that is in an unrighteous, unjustified State. The Storm of God's Wrath, that will meet such a Soul, at *Death*, will sweep away all this false

false Peace; and nothing but Terrors will then surround it. Conscience, that was once lall'd asleep, by a false Apprehension of the Creature's *Goodness*, as if sufficient to make its *Peace* with God, will then awake, and like an enraged Lion, gnaw and torment the Soul for ever; when, upon the fullest *Conviction*, tho' too late for all *Remedy*, it shall see, that nothing could *make Peace* with God, for a Sinner, nor *give Peace* to it, but the *Blood* and *Righteousness* of Christ. And thus the poor Soul, being stript *naked* of all its own Righteousness, and Peace, that *Hiding-place*, whither it had fled for Shelter, that *Refuge of Lies*, with which it had been deceived, shall stand expos'd to all the Curses of God's righteous *Law*, and the amazing Storm of his vindictive *Wrath*, which shall break-forth upon it, thereby, and *drown* it in eternal *Perdition*. For the *Waters* of God's Indignation, shall overflow the *Hiding-place* of a Sinner's own Righteousness, and sweep away the *Refuge of Lies*, its false Peace, built thereupon, and drive away the naked Soul, like an irresistible *Torrent*, into the Bottomless *Gulf* of remediless *Torment*, Isa. xxviii. 17, 18.

But he that believeth on Christ, the
Foundation,

Foundation, God has laid in Zion, shall never be confounded, Ver. 10. with 1 Pet. ii. 6. He that hath Christ for all his Righteousness, and Peace, hath such a Righteousness, such a Peace, that shall abide for ever. That Man, that's justified by Faith, is a perfect Man, an upright Man, in God's Account; and concerning him, the Psalmist says, mark the perfect Man, and behold the upright: for the End of that Man is Peace, Psal. xxxvii. 37. And as it's the Happiness of the righteous Man, to enter into Peace, when he dies, Isa. lvii. 7. So is it his Privilege, to have Peace while he lives, and that even in the midst of Tribulation; in the midst of outward Troubles, he hath inward Peace, John xvi. 33.

As for that false Peace, which the wicked have, in this World, as it shall perish at last, so it's oft broken now, by the Flashes of God's Law in the Conscience; which are as so many Earnests, of that approaching Storm of his fiery Indignation, which shall quickly overtake them. And, alas! for these miserable Souls, when under pressing Afflictions, how are they like the troubled Sea, that cannot rest, whose Waters cast up Mire and Dirt? But as for the righteous Man, he hath

hath *Peace*, even in the most trying Circumstances; such *Peace*, that the World can neither give, nor take, nor yet can understand. That *Peace of God*, that keeps his Heart and Mind, thro' Christ Jesus, passeth all the Understanding of the natural Man, Phil. iv. 7. A justified Soul, having his Feet, his Faith, shod with the Preparation of the Gospel of *Peace*, having *Peace with God*, thro' Jesus Christ, is well prepar'd to pass securely thro' a thorny World. Such an one, may safely tread upon all the Briers of the Wilderness, without Fear of Danger; since his Shoes are like Iron and Brass, that will even turn a Thorn, Eph. vi. 15. Deut. xxxiii. 25. And in a Word, there's nothing can hurt that Soul, who, being justified by Faith, has *Peace* with God, neither in this World, nor that to come. So great is the Privilege of that *Peace*, which is the Effect of *Justification*! Again.

2. The Effect of *Justification*, with respect to the Soul, may be considered, with regard to its State. And the State of a justified Soul, is a State of *Blessedness*. As soon as ever the Soul is enabled to believe in Christ, for Justification, and in God, as justifying, in and thro' him, it passes from Death unto Life, John v. 24.

It is deliver'd from the *Curse* of the *Law*, and all the *Blessings*, both of the *Law*, and *Gospel* come upon it. As *Christ* has redeem'd it from the *Curse* of the *Law*; so the *Blessing* of *Abraham*, comes upon it thro' *Faith*, *Gal. iii. 13, 14.* And thus the *Apostle*, speaking of a *justified* State, *Rom. iv. 5.* calls it a State of *Blessedness*, *Ver. 6, 7, 8.* Even as *David* also describeth the *Blessedness* of the *Man*, unto whom *God* imputeth *Righteousness* without *Works*, saying, *blessed are they whose Iniquities are forgiven, and whose Sins are covered. Blessed is the Man to whom the Lord will not impute Sin.* And *ver. 9.* Cometh this *Blessedness* then upon the *Circumcision* only, or upon the *Uncircumcision* also? Thus it appears, that a *justified* State, is a State of *Blessedness*.

The State of an *unjustified* Soul, is a State of *Wrath*; and such an one, is under the *Curse*, wherever he is, or whatever he does. As *Deut. xxviii. 16, 17, 18, 19.* The *Lord* has not only threatned to curse him, by sending upon him *Vexation* and *Rebuke*; as *Ver. 20.* but even to curse his *Blessings*, his outward *Enjoyments*, as *Mal. ii. 2.*

But on the contrary, a *justified* Soul, is *blessed* in all *Conditions*; his *Enjoyments* are *Blessings* to him, and so are his *Afflictions*.

afflictions. *All Things are his*, whether Comforts or Crosses, Life, or Death; *all work together for his Good, and turn to his Salvation*, 1 Cor. iii. 22. Rom. viii. 28. His very *Sufferings*, are *Gifts* of divine Favour, *Phil. i. 29*. And he has Reason to *Rejoice*, even when he *falls into divers Temptations*; because of that present, and eternal Advantage, he shall reap thereby, and that peculiar *Blessedness*, which attends him therein, *Jam. i. 2, 3,—12*. A justified Soul, passes on from *Blessing*, to *Blessing*, in every changing Providence; for every *Change*, opens to him, a new Scene of *Blessedness*, to make his Enjoyment thereof, more full. He's *blessed* in Prosperity, and *blessed* in Adversity; and God over-rules both, for his present, and eternal Advantage, and especially his *Afflictions*, to encrease his Grace, and prepare him for his Crown. So that his short-liv'd *Afflictions*, are but *light*; since, as God works upon [him] by them, they [*work*] for him, a far more exceeding, and eternal *Weight of Glory*, 2 Cor. iv. 17. A justified Soul, has a Right to all *Blessedness* now; and shall have the full Enjoyment of all *Blessedness* hereafter. As he's now deliver'd from the *Curse*, and fully *Blest*, even in those very *Afflictions*, which,

which, in their own Nature, are the Fruits of the Curse; so, when God has wrought all that Good for him, which was design'd by them, he shall be deliver'd from the very *Being* of these grieving Things. There shall be no grieving Brier, nor pricking Thorn, no Sin, Sorrow, nor Death, to disturb that Rest, or destroy that Life of *Blessedness*, which is reserv'd for him in the State of Glory, in the Vision of God, and of the Lamb for ever. As *Rev. xxi. 4.* *And God shall wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: for the former Things are passed away. And there shall be no more Curse: but the Throne of God, and of the Lamb shall be in it: and his Servants shall serve him. And they shall see his Face; and his Name shall be in their Fore-heads. And there shall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light: and they shall reign for ever and ever, Chap. xxii. 3, 4, 5.* Thus the justified ones, as they're *Blest* at all Times, shall be *Blest* to all Eternity. And to acquaint them with their State of *Blessedness*, to comfort their Hearts under their present Troubles, and in the

† Expecta-

Expectation of their future Bliss, the Lord bid the Prophet, *say unto the righteous, that it shall be well with him*, Isa. iii. 10. *It shall be well with him, in Life; well with him, at Death; well with him, at Judgment; and it shall be well with him, for ever. It shall be well with him, in Life; for blessed is the Man that trusteth in the LORD, and whose Hope the LORD is*, Jer. xvii. 7, 8. *It shall be well with him, at Death; for blessed are the Dead that die in the LORD*, Rev. xiv. 13. *It shall be well with him, at Judgment; for then he shall be openly pronounced blessed; and as such admitted into endless Life, or into the inconceivable Blessedness of eternal Life; and so it shall be well with him for ever*, Matt. xxv. 34—46. Thus *blessed is the righteous Man! Thus well shall it be with him! But wo unto the wicked; for it shall be ill with him: His State, in all respects, is just the Reverse. How distinguishing then is the Favour, how great the Privilege of that Blessedness of State, which is the Effect of Justification! But,*

3. In the last Place, I am to consider, the *Effect of Justification*, as it respects the Soul's Obedience. And as a justified Soul,

Soul, is saved from Wrath, and has Peace with God, as it is redeem'd from the Curse, and brought into a State of Blessedness; so it is deliver'd from servile, and enabled to yield filial Obedience. *It's no more a Servant, but a Son,* and obeys its Father, as an *Heir of God, thro' Christ,* Gal. iv. 7. As a dear Child, it becomes a *Follower of God,* and walks in Love, as Christ also has loved it, and given himself for it, Eph. v. 1, 2. The Love of God, shed abroad in the Heart of a poor Sinner, justified by his Grace, forms its own Image there, and enables the Soul to love God again, who has first loved it; and to shew this Love, in keeping his Commandments, Rom. v. 5. 1 John iv. 19. and v. 3. The Love of Christ constrains it, to live unto him, who died for it, and rose again for its Justification, 2 Cor. v. 14, 15.

An unjustified Soul, as it's under the Servitude of the Law; so it's acted by the Spirit of Bondage; and all its Obedience to God, springs from a slavish Fear of his Wrath; and the main End thereof, is Self-preservation, and Deliverance. And therefore, notwithstanding all that fair Shew, which it makes in the Flesh, all its legal Obedience which looks so

specious, in its own, and other's Eyes, God will call it *an empty Vine, that brings forth no Fruit unto him, but all unto itself*, Hof. x. 1.

But it's quite otherwise with a *justified* Soul; such an one, is *under Grace*, and is acted by *the Spirit of Adoption*: which gives him glorious Freedom, and abundant Liberty, to worship and serve God, as his own Father, in Christ; from a Principle of *Love and Gratitude*, for that great Love, manifested to him, and that full Salvation, bestow'd upon him; and the main *End* of his Obedience, is to *glorify* his Father, which is in Heaven. And thus the *justified* Soul, in his Obedience, *brings forth Fruit unto God*. As saith the Apostle, *Rom. vii. 4. *Wherefore, my Brethren, ye also are become Dead to the Law by the Body of Christ; that ye should be married unto another, even to him who is raised from the Dead, that we should bring forth Fruit unto God*. To *bring forth Fruit unto God*, is such a proper *Effect* of Justification, that it is impossible it should be found in an *unjustified* Soul. And therefore the Apostle sets forth the Deliverance of the *justified* ones, from the Bondage of the *Law*, as a *Covenant of Works*, and so from *servile Obe-*

Obedience to it, by a Woman's being freed from the Law of her Husband, when he is Dead; and their new Obligation to Gospel-Obedience, or to serve the Law of God in the Newness of the Spirit, by the loosed Woman's being married to another Man, Ver. 2, 3. As is evident by his applying, Ver. 4. what he had said in the former. *Wherefore my Brethren, ye also are become Dead to the Law by the Body of Christ*, q. d. You are deliver'd from the Bondage and Servitude of the Law, by Christ's fulfilling its Requirements for you, and enduring of its Penalties; by which the Law is become Dead to (you,) and you to (it). The Law, as it's a Covenant of Works, that requires Doing, for Life, and threatens Death, upon Disobedience, has no more Obedience to require of you, nor you to yield to it, than a dead Man has to require of her that was formerly his Wife; nor than she has to yield to him that was formerly her Husband, when once the Relation's broken. And then follows, *That ye might be married to another, even to him who is raised from the Dead, that we might bring forth Fruit unto God*, q. d. You were thus freed from the Law, that you might be married unto Christ,

as risen from the Dead; that you might be one, everlastingly one with him, your living Head: and so being compleatly justified, in and thro' him, you might share with him, in the Power of his endless Life; and under the Plenitude of his Life and Blessedness, be richly influenc'd *to bring forth Fruit unto God*. Thus the *justified* ones, are fruitful in *new* Obedience: As they, now, regard the *Glory* of that God that has justified them, as the *End* of all their Obedience; so they receive his *Law*, from their *Husband*, Christ, as the *Rule* of it, and love it, as such, Exceedingly; and thus *serv*ing the *Law* of God, in the *Newness* of the Spirit, and not in the *Oldness* of the Letter, or in the Grace of the Gospel, and not in the Terror of the Law, they *bring forth Fruit unto God*, Ver. 6.

And by the Way, I look upon this, to be the discriminating *Difference*, between a *Regenerate*, and an *Unregenerate* Soul. The one, obeys as a *Slave*, and mainly regards his own *Safety* therein; the other, obeys as a *Son*, and the *Glory* of God is the chief *End* of his Obedience: Or, the one, lives unto *himself*, brings forth Fruit unto *himself*; the other, lives unto *God*, and brings forth Fruit unto *him*.

him. Thus, Rom. xiv. 7. *For none of us liveth to himself; (i. e. none of us who have the Life of Justification bestowed upon us, and the Life of Sanctification, or the New-Creature Life wrought in us) and no Man (i. e. none of us) dieth to himself. But whether we live, we live unto the Lord; or whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's.* And thus, when he had said of himself, and the rest of the Saints, whom he stiles, *they which live, (i. e. a Life of Justification, and a Life of Sanctification, as the Effect of Christ's Death, and Resurrection) that the Love of Christ constrained them, that they should not henceforth live unto themselves, in their Conversation, but unto him who died for them, and rose again, 2 Cor. v. 14, 15. he adds, Ver. 16. Wherefore henceforth know we no Man after the Flesh: That is, we approve of no Man, as a Living Man, as a Man in Christ, a justify'd, and sanctify'd Man, after the Flesh, or the first Life: Yea, says he, tho' we have known Christ after the Flesh, yet now henceforth know we him no more, q. d. we do not converse with Christ, now, as we once did in the Days of his Flesh; but as risen from the Dead, to*

a new *Life* and *Glory*: And those who are *risen* with Christ, live a new *Life* unto God, by Virtue of his *Resurrection*; and these are the Men we *know*, and approve of, as living, believing, justify'd, and sanctify'd Men. As it follows, *Ver.* 17. *Therefore if any Man be in Christ*, (i. e. a Believer in him, and so a justify'd Man) *he's a new Creature*; (i. e. a sanctify'd Man, that lives a new Life unto God) *old Things are past away*; *behold, all Things are become New*. With such an One, *old Dependances* for Life, *old Enjoyments*, and *old Ends* in Obedience, are past away; and all Things are become *New*: His Dependances for Life, upon Christ, and God in him, are *New*; his Enjoyments, of God, Christ, his People, Word, and Ordinances, are *new*; and his Life unto God, in Obedience, is *new*; or what he never experienced before he was created anew in Christ Jesus. Thus it appears, that *new Obedience*, the Soul's living unto God, or bringing forth Fruit unto him, is proper unto a *justify'd* and *regenerate* Man, and demonstrative of his *justify'd* State, and of his being a *New Creature*; since all *unjustify'd* *unregenerate* Souls, live unto themselves. But, to go on,

As

As new Obedience is a proper *Effect* of *Justification*, and properly belongs to the justify'd Soul, so his Privilege, as such, is exceeding great ; in that all his Works are *accepted*. Those who are wash'd from their Sins in Christ's Blood, and cloth'd with his Righteousness, are *made Kings and Priests unto God, to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ*, Rev. i. 5, 6. with 1 Pet. ii. 5. *The Grace of God which bringeth Salvation, Efficaciously teacheth the saved ones, that denying Ungodliness, and worldly Lusts, they should live soberly, righteously, and godly, in this present World*, Tit. ii. 12. They *maintain good Works, for necessary Uses, that they may be profitable unto others, and that they themselves, may not be unfruitful*, Tit. iii. 8, 14. and chiefly, that thereby, they might *glorify God*; to which they are exhorted, *Phil. i. 27. Only let your Conversation be as it becometh the Gospel of Christ : q. d. You, Saints, have nothing else to do in the World, but to live unto God, to glorify him, by a Conversation becoming the Gospel of Christ; which declares your compleat Justification, and secures your eternal Salvation. Thus the Saints are exhorted to do good Works, and thus they perform*

E 3

them.

them. And all their Service is *acceptable* to God, in Point of *Filial* Obedience, though not in Point of *justifying* Righteousness. As for this End, they do not perform good Works; so, blessed be God, for this End, they do not need them. No; they have a compleat justifying Righteousness wrought out by Christ, a glorious Robe, which they themselves have no hand in, nor put the least Finger to prepare; and are so compleatly justify'd in Christ, that nothing can be added to it, to make their Justification more *full*. But tho' none of their good Works, go to the Stock of their *Justification*; yet all of them, go to the Treasure of their filial *Obedience*; and are *acceptable* to God, by Jesus Christ, and shall be openly *rewarded* at his next appearing. And both the *Acceptableness* of the Saints Service, to God, and the *Advantage* they themselves shall reap thereby, are propos'd to them, as Encouragements to be abundant and constant in the Performance of good Works.

Thus Heb. xiii. 15, 16. *By him therefore let us offer the Sacrifice of Praise to God continually, that is the Fruit of our Lips, giving Thanks to his Name. But to do good, and to communicate forget not, for*
with

with such Sacrifices God is well pleased. And he that in these Things serveth Christ, is acceptable to God, Rom. xiv. 18. That is, in Point of Obedience. And therefore the Apostle, for himself, and in the Name of the rest of the Apostles, beseecheth the Saints, the Brethren, whose Persons were already made accepted in the beloved, in Point of Righteousness before God, and exhorts them by the Lord Jesus, that as they had received of them how they ought to walk, and to please God, i. e. in Point of Obedience, so they would abound more and more, 1 Thes. iv. 1. q. d. since the good Works, the filial Obedience, of you, justify'd ones, are so acceptable by Christ, unto God, your Father; see that you labour to be abundant, and constant therein. And as the *Acceptableness* of the Saints Service to God, is proposed as an Encouragement to their filial Obedience; so likewise the *Advantage* which they themselves shall reap thereby.

As, 1 Cor. xv. 58, 59. *Wherefore my beloved Brethren, be stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord.* No; those whose Persons are accepted in Christ, and their Obedience accepted thro' him,

shall have all their good Works *rewarded*, by the same *Grace*, that enabled them to the Performance thereof. These shall find, that *in keeping God's Commandments there is great Reward*, *Psal. xix. 11.* The Service of God carries its own Reward in it now; That Peace of Conscience, that Joy in the Holy Ghost, that Life of the divine Favour, that Honour God puts upon his People, in his Appearances for them, and those Fore-tastes of Glory, they're favour'd with, while walking with him, in the *Obedience* of Children, are a *Reward* so great, that none can either know or enjoy, but those who are brought into *the glorious Liberty of the Sons of God*. But, oh, the exceeding Greatness of that *Reward*, that is reserv'd for them in the Day of Christ! As all their Services are now accepted; so they shall then appear to be so, by their being openly *rewarded*. There's none of their Service, tho' so small, as the giving of a *Cup of cold Water to a Disciple, in the Name of a Disciple*, that shall in any wise lose its Reward, *Mat. x. 41, 42.* All their Obedience, both in Heart and Life, shall be found unto *Praise, Honour, and Glory, at the appearing of Jesus Christ, 1 Pet. i. 7.* And all the Churches shall know, saith our Lord, that
I am

I am he that searcheth the Reins and Hearts; and I will give unto every one of you according to your Works, Rev. ii. 22. To him that overcometh, says he, will I grant to sit with me in my Throne, as I also overcame, and am set down with my Father in his Throne, Chap. iii. 21. And behold, I come quickly, and my Reward is with me; to give every Man according as his Works shall be, Chap. xxii. 12. And in short, the chief Design of our Lord, in what he order'd his Servant *John*, to write to the *Asiatick* Churches, where he commends their Obedience, and reproves what was wanting therein, was, to stir them up to a zealous Performance of good Works; and the Motive he us'd hereto, was, that Crown of Glory which he'd give unto them, as the Reward of their Obedience at his Appearing and Kingdom; which, in Greatness, should be proportion'd, according to the Degree of their Services done for him in the present State. He acquaints them, with those special Favours, those particular Honours; which he had in Reserve for those of his Servants, who had most distinguish'd themselves in his Service. And hence will arise all those different Degrees of Glory, in which the Saints shall shine, at the Resurrection

of the Just. They'll all be bright and glorious, and *shine as the Stars for ever, and ever*; and yet *as one Star differeth from another Star in Glory, so shall it be in the Resurrection of the Dead*, 1 Cor. xv. 41, 42. As the Stars now shine with different *Glories*; so shall the Saints then: For those who have *done and suffer'd* most for Christ, in this Life, shall have an higher Sphere of *Glory*, and shine with a superior *Brightness*, in the Life to come. And while the Saints, with *Moses*, have *respect unto this Recompence of the Reward*, their *filial Obedience* is quicken'd thereby. *Wherefore we labour*, says the Apostle, *that whether present or absent we may be accepted of him*, 2 Cor. v. 9. They did not labour to be *accepted*, in Point of *Righteousness* before God; For so, they already had an Acceptance in Christ, so full, that none of their Labours could add any Thing to it. But they labour'd to be *accepted*, with regard to their *Obedience*; or, they labour'd in the whole of their Conversation, to *walk worthy of the Lord unto all pleasing*; i. e. to walk worthy of their high *Relation* to him, those great *Favours* they enjoy'd from him, and that eternal *Interest* they had in him, unto all *pleasing*; or, unto
all

all acceptable Obedience here, and to the open *Acceptation* thereof, in the Day of Christ. And the Earnestness of their Souls herein, the Apostle sets forth by *running of a Race, for a Prize, or, Crown*, 1 Cor. ix. 24, 25. *Know ye not that they which run in a Race, run all, but one obtaineth the Prize? So run that ye may obtain. And every Man that striveth for the Mastery, is temperate in all Things: Now they do it to obtain a corruptible Crown, but we an incorruptible. And as the Prize, fore-view'd, quickens the Saints in their Race; so that Crown of Righteousness they shall receive, when their Course is finish'd, will be a rich, and abundant Reward of all their Labours; in which the Glory of God's Free Grace, and the Greatness of its Provision, for these Favourites of Heaven, shall for ever shine forth. Then, they which feared the Lord, that speak often one to another, (whose Thoughts, Words, and Works for God, he graciously regarded, and accepted here) shall be openly rewarded, and appear to be his, by that bright Glory he'll put upon them, in the Day when he makes up his Jewels. When the Wicked, to their utmost Horror, and everlasting Confusion, shall return and dis-*

discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not, Mal. iii. 16, 17, 18. It being the peculiar Privilege of the *justify'd* ones, to have all their *Obedience*, thus *accepted*, and *rewarded*. So that tho' the good *Works* of the Saints, do not go to the Stock of their justifying *Righteousness*; yet as they go to the Treasure of their *Filial Obedience*, which is so *acceptable* to God, and shall be so *rewarded* by him, there's Encouragement enough for them, to have an universal, and constant *Regard* unto all God's *Commandments*.

Thus I have consider'd, the Doctrine of *Justification*, or, the Justification of a Sinner in the Sight of God, in the *Matter* of it, *i. e.* the compleat *Obedience* of Jesus Christ, exclusive of all the *Works* of the Creature; in the *Manner* of it, as, with respect unto God, it is by *Imputation*, and with respect to ourselves, by *Faith*; in the *Time* of it, as it respects the whole *Body* of the *Elect*, and every individual *Person* of God's *Chosen*; and in the *Effect* of it, with respect to the Soul, as it regards its *Peace*, its *State* and its *Obedience*. And what I have briefly said hereon, I take to be the *Scripture Doctrines*

ctrine of *Justification*; and that, which our *Protestant* Reformers, earnestly contended for, at the Time of their first *Reformation* from *Popery*; as the main *Basis*, on which it was founded. And this Doctrine of *Justification*, by the Free-Grace of God, thro' the Righteousness of Christ, receiv'd by Faith alone, was of such great Account with *Luther*, that he said of it, 'The Church either stood, or fell, as this was maintain'd, or rejected.' But, against what has been said, some may object, thus:

Object. The *Justification* of a Sinner, is not by *Faith* alone, but by *Works* also, as is plainly imply'd, in that *Text*, 1 John iii. 7. *He that doth Righteousness, is righteous, even as he is righteous.* And fully exprest, *Jam. ii. 24. Ye see then how that by Works a Man is justified, and not by Faith only.* To which

Ans. I answer; that the Truth laid down, of *Justification* by Faith alone, is not in the least shaken by this *Objection*, founded upon these *Texts*. As to the first, *He that doth Righteousness, is righteous*; it is not to be understood, as if that Person was righteous, by his doing of Righteousness; but, that by his doing of Righteousness, it was manifested, that he

he was a *righteous* Person. And therefore the Apostle, begins the *Verse*, with a *let no Man deceive you*, q. d. Do not take every Man for a *righteous* Man, a *justified* Man in the Sight of God, that may pretend thereto; but look into his *Conversation*, and see whether his *Faith* in Christ for *Justification*, produceth Fruits of *Righteousness* in his Life: If not, you may depend upon it, that he is not a *righteous* Man; if he is an *unrighteous* Man, in the general Course of his *Conversation*, he is certainly such an one, that is not *righteous* by *Imputation*. For, *he that doth Righteousness, is righteous*. i. e. He is *so* to begin with, before his doing of *Righteousness*; even *perfectly* so, as *he*, i. e. Christ is *righteous*; the perfect Obedience of Jesus Christ, being imputed to him, for his compleat *Justification* before God. And whoever is thus *righteous* by *Imputation*, is likewise *righteous* by *Impartation*, as having a Principle of *Righteousness*, *imparted* to him, and *inherent* in him; and from thence, he's *righteous* in his *Conversation*. And by his thus doing of *Righteousness*, in his *Conversation* before *Men*, it may be fully *known*, that he is such an one, that is under the imputed
Righ-

Righteousness of Christ, for his Justification before God. And therefore, *Ver.* 10. he says, *In this the Children of God are manifest, and the Children of the Devil; Whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother.* He doth not say, he that doth not Righteousness, is not of God, [*because*] he doth it not, as if the not doing of it, made him to be not of God; but by his not doing of Righteousness, it is [*Manifest,*] or made to appear, that he is not of God. And thus we are to understand him, *Ver.* 7. Where, by, *He that doth Righteousness, is righteous*, we are to apprehend, that a righteous Person's doing of Righteousness, is only *evidential*, and not *constitutive*, of him as such. And so this *Text*, implies no Contradiction against the Doctrine of a Sinner's Justification before God, by *Faith* alone. And,

As to the other *Text*, that *by Works a Man is justified, and not by Faith only*; tho' Justification by *Works*, be fully expressed, yet it is another *kind* of Justification, that is here spoken of, than *that*, by *Faith*, which I have asserted; and so, is no Contradiction to it. The Apostle Paul, saith, *Rom.* iii. 28. *That by Faith a Man is justified, and not by the Deeds of*
the

the Law; and the Apostle *James*, here, *that by Works a Man is justified, and not by Faith only*. And tho' there is a Contradiction between them, in *Terms*; yet there's none in *Sense*. Because, the Apostle *Paul*, speaks of the *Justification* of a Sinner, before *God*, or his real State of *Justification*, God-ward, which is by *Faith* alone; and the Apostle *James*, of the *Apparency* of the *Truth* of his *Faith*, and *so* of his justified State before *God*, by his good *Works* before *Men*; by which only it can be *known* to them. So that while one asserts, *real Justification* before *God*, to be by *Faith* alone; and the other, *apparent Justification* before *Men*, to be by good *Works*, flowing from *Faith*; there's no Contradiction, but a glorious Harmony between them. In as much as that *Faith*, by which a Sinner is justified before *God*, will certainly be productive of good *Works*; which *evidence* a State of *Justification*, before *Men*.

And that the Apostle *Paul*, did speak of a State of real *Justification* before *God*, when he asserts it to be by *Faith*, without the Deeds of the Law, is evident, *Ver. 20.* where he, likewise excludes the Deeds of the Law, from having any Hand in the *Justification* of a Sinner;

Sinner; and what kind of Justification he intends, he expresseth, by those Words, in *[his]* Sight. Therefore by the Deeds of the Law there shall no Flesh be justified in *[his]* Sight; or, before God.

And as for the Apostle James, it's evident, that he spake of a State of Justification before Men, or, an apparent State of Justification, before them, when he asserts it to be by Works, and not by Faith only. For, *Ver. 18.* he says, *Yea, a Man may say, thou hast Faith, and I have Works: (To which he replies) Shew me thy Faith [without] thy Works, and I will shew thee my Faith [by] my Works.* As he professeth to *[shew]* his Faith, and so his Justification, by his Works, it's plain, that he intends, an apparent, or manifestative Justification, before Men, when he asserts it to be by Works. And this will further appear, by the Instance he gives, of Abraham's Justification hereby, *Ver. 21, 22.* Was not Abraham our Father, justified by Works, when he had offer'd Isaac his Son upon the Altar? Seest thou how Faith wrought with his Works, and by Works was Faith made perfect? By the Word, made, here, we are to understand, manifested, i. e. That by his Works, his Faith was manifested to

to be *perfect*; or of that perfect *Kind*, to which the Promise of Justification, is annexed. For the Word *made*, in this *Text*, is to be understood, just in the same Sense, as it is, 2 Cor. xii. 9. *My Strength is made perfect in Weakness*. As from this *Text*, we are not to think, that the Weakness of the Creature, can add any *Perfection* to the Almighty Power of God, in *itself*, but only in its *Manifestation*, as thereby, the Power of God, appears to be *perfect*, or stands forth to be *beheld*, in its own *Almightiness*; so nor from the *other*, are we to apprehend, that *Abraham's Works*, did add any *Perfection* to his *Faith*, in *itself*, but only in its *Manifestation*; as thereby, his *Faith* appear'd to be *perfect*, or stood forth to be *beheld* by Men, in its own *Perfection*; as being of that very *Kind*, which receives *Justification* from God, and accompanies the *Salvation* of the Soul. As it follows, *Ver. 23. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for Righteousness; and he was called the Friend of God.* In the former Part of this *Vers*e, *Abraham's Justification* before God, is plainly asserted to be by *Faith*, he believed God, and it (i. e. The Obedience of Christ, which his Faith saw in

in the Promise) *was imputed unto him for Righteousness*. And then, in the latter Part of the *Verse*, his Justification before *Men*, is plainly imply'd, to be by *Works*; in as much as his Faith, so work'd by Love, in Obedience to God's Commands, that *he was called the Friend of God*. And thus the Apostle *James*, when he speaks of *Abraham's* Justification before *God*, asserts it to be, by *Faith*, as much as *Paul*; and when he speaks of it, by *Works*, he intends *that*, only, which he had before *Men*. And in this Sense, the Apostle *Paul*, asserts Justification by *Works*, as much as *James*, Rom iv. 2. *For if Abraham was justified by Works, he hath whereof to Glory, but not before God*. This *if*, here, is not to be taken for an Interrogation, a Question, whether he was, or not; but for a *Concession*, a Grant that he was. And therefore, follows, *he hath whereof to Glory; but (where?) not before God*. No, no; says the *Apostle*, had he been justified by *Works*, before *God*, he would have had whereof to glory before *God*; but since his Justification by *Works*, extended only to *Men*, his glorying was *there* limited; and all *boasting*, both from *him*, and his *Seed*, is for ever excluded, by the *Law of Faith*,
Chap.

Chap. iii. 27. That is, by the *Doctrine* of Faith, the *Gospel*; which reveals the *Obedience* of Christ, to be the only justifying *Righteousness* of a Sinner, before God as it is *imputed* to him, of the freest *Grace*, and *receiv'd* by *Faith* alone.

Thus I have endeavour'd to answer the Objection made against this Doctrine, I before laid down, by opening the *Texts* on which it was founded; and I have been the larger herein, in order to set *them*, and the *Truth* in a clear Light.

And now to shew the *Impossibility* of a Sinner's being *justify'd* before God, by the *Works* of the Law, or by his own Obedience to the Law, I shall take a little Notice, what it is, that God by his *Law*, requires of Man; and also, for what *End* the Law was given. And

First, God, by his *Law* requires of every Man, perfect Obedience; which is his Duty to perform, altho' he cannot do it. As all Men are Creatures of God's *making*, and were all at once, made, representatively, in their natural Head, *Adam*; So in him, as their Covenant Head, they were Creatures of God's *governing*; when he gave him the fundamental *Law* of Nature, commanding him to eat of
the

the Trees of the Garden, with a particular Prohibition of the Tree of Knowledge of Good and Evil, *Gen. ii. 16, 17.* And the LORD God commanded the Man, saying, *Of every Tree of the Garden thou mayst freely eat: But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it, for in the Day thou eatest thereof, thou shalt surely die.* And it was meet that God should govern the Creature he had made, both for his own *Glory*, and the Creature's good. For, as God's manifestative *Glory*, was concern'd in his Creature's Obedience; so it was the *Happiness* of the Creature, to serve its Creator, and in this Way to enjoy him. God is so great, so good, and glorious a Being, that it is the *Happiness* of the Angels in Heaven, to be subject to his Commands; and so it was of Man in Paradise, to be subject to this Law given him. In which tho' the Threatning of Death, upon his Disobedience, be only *express'd*; yet the Promise of Life, or the Continuation of that blisful State he was then in Possession of, for himself, and his Seed, upon his Obedience, was *imply'd*. And this original *Law*, did summarily contain all the *ten Words* given at Mount Sinai, or the Substance of the moral *Law*, deli-

ver'd in the *ten Commandments*, by the LORD's audible Voice from Heaven; and wrote by him, in the *two Tables of Stone*, when he gave his *Law*, in this peculiar Manner unto *Israel*. And when this moral *Law*, in the original *Form* of it, was first given to *Adam*, and in him, to all *Mankind*, his Heart was perfectly conform'd thereto; and he, and so they, in him, had *Power* to have kept it, and it would have been his, and their *Happiness*, so to have done.

But he, being a *mutable* Creature, and left to the Freedom of his own *Will*, he soon hearken'd to the Temptations of *Satan*, cast off his Loyalty to his *Maker*, and Sovereign *Lord*, and yielded Subjection to the *Prince of Darkness*, in obeying his *Dictates*, and eating of the forbidden *Fruit*. In doing which, for *himself*, and his whole *Posterity*, he broke the whole *Law* at once. From whence, the *Penalty*, or Threatning, became righteously due to him, and them, as the just Reward of his *Disobedience*, whereby many were made *Sinners*: And so *Death* passed upon all Men in him, in whom all had sinned. Rom. v. 12, 19.

And as soon as *Adam* had sinned, and we in him, there was henceforth, no Life

to

to be had for a fallen Creature, by its own *Obedience* to the Law. Because the Law being once broken, *Adam* and every one of his *Race*, were looked upon in the Eye of the Law, as *Transgressors*; and therefore the righteous Law, could do nothing to justify a *Sinner*; it became weak, in this regard, thro' our *Flesh*, or corrupt Nature, *Rom. viii. 3.* But all the Power it had, consider'd as broken, was to thunder out Curse and Wrath, against every Soul of Man that had done Evil.

And besides the *Guilt* of the first Transgression, on which account, *Adam*, and all his *Posterity*, were at once laid under the Curse; from which they could never deliver themselves, and so no Life for them by a broken Law, which bound them over to Punishment; besides this, I say, there was an universal *Pollution* of Nature that overspread the Soul of *Adam*, the *Curse* taking hold upon him in the very *Instant* of his Disobedience. The Threat'ning was, *in the Day thou eatest thereof thou shalt surely die*; or, in dying thou shalt die. In which was contained *Death* spiritual, temporal, and eternal, as the just *Wages of Sin*. And the *First* of these, was instantly executed upon him.

In

In that very Day, Hour, and Moment, in which he *sinn'd*, he *dy'd*, in his Soul, or Spirit, with regard to that Life of Holiness, and perfect Conformity to the Law, which before he was possessed of. And thereby he lost all his *Power* to fulfil the Law; or to yield such an Obedience as the holy Law of God requires, or can accept. The Law *requires* perfect Obedience, and can *accept* of no less; and *Adam* having lost all his Moral *Rectitude*, he was utterly incapable to *fulfil* the Law. And as it was with *Adam* in this Regard, on Account of his *first* Sin, so it is with every one of his *Descendants*, that proceed from him by ordinary Generation: As they became *Guilty* in *his* first Transgression, so coming into the World, in *Union* to him, as their Covenant-Head, standing together with him under the same broken Law, they become *filthy* likewise; the Contagion of Sin overspreads the whole Soul, as soon as ever it informs the Body. And thus every Child of *Adam*, being *shapen in Iniquity*, and *conceiv'd in Sin*, comes forth into this World, a *Sinner* with a defiled Nature, a *carnal Mind*, or corrupt Soul, which is not *Subject to the Law of God*, neither indeed can be, Psal. li. 5. Rom. viii. 7.

And

And that *Infants* are born *Sinners*, appears, from *Rom. v. 14.* Where the Apostle, proving that Sin was in the World, before the giving of the Law at *Mount Sinai*; in that *Death* reign'd from *Adam* to *Moses*, gives the *Death* of *Infants*, as an Instance of their being *Sinners*. Nevertheless, says he, *Death* reigned from *Adam* to *Moses*, even over them that had not sinned after the Similitude of *Adam's* Transgression. That is, over *Infants*, who were not capable of sinning actually, as *Adam* did; but they being guilty in him, and filthby from him, the Law of God finds them *Sinners*, and so *Death*, the *Wages of Sin*, seizes upon them.

Thus we are *Sinners* by *Nature*, before we are so by *Practice*: and none can bring a clean Thing out of an unclean; no not one, *Job xiv. 4.* There can be no pure Obedience, yielded to God's holy Law, such as it requires, by filthby, abominable Man. And as *Adam*, upon his first Sin, became Guilty, and we in him, and as he instantly thereupon became filthby, and we as soon as we have a Being; so there can be no *Life* for a fallen Creature, by the Works of the Law. For first, he has already broken the Law, and so is under the Curse. And secondly, He has lost

his *Power* to obey it, and so cannot obtain the *Blessing*. And therefore, when *Adam* had sinn'd, the LORD God drove out the *Man* from the Garden of Eden, and plac'd *Cherubims* and a flaming *Sword*, that turned every way to keep the *Way* of the *Tree of Life*, Gen. iii. 24. Which did signify to him, and to all his Posterity, that now he had broken the Law, there was no Life for them by their own Obedience; or that it was impossible that fallen *Man*, should have Life by his Obedience to the Law, as *Adam* was to have had in *Paradise*; and that whoever should attempt it that *Way*, must be inevitably destroy'd by the *Flaming Sword* of God's Justice; which turn'd every *Way*, towards every of the Commandments, which *Man* had broken, to keep the *Sinner* from Life by the Law. And therefore the Apostle says, That as many as, in vain, attempt to obtain Life by the Law, are under the *Curse*, Gal. iii. 10. For as many as are of the Works of the Law, are under the *Curse*: for it is written, Cursed is every one that continueth not in all Things written in the Book of the Law, to do them. Thus there is no Life for a fallen Creature by the Works of the Law; because he has lost his *Power*

to

to yield such an Obedience as the Law requires. For the eternal Law of God, *requires* the same perfect, perpetual Obedience, now Man is *fallen*, and has lost his *Strength*, as it did when he was *upright*, and had *Power* to perform it, and that *righteously* too. Because when the Law was first given to *Adam*, and in him, to all *Mankind*, he had *Power* to have kept it; and tho' Man, by Sin, has lost his Power to *obey*, yet God has not lost his Power to *command*. And therefore every Man that cometh into this World, notwithstanding his being born a *Sinner*, and previously under the *Curse*, is bound to yield a perfect *Obedience* to God's holy Law, in Thought, Word, and Deed, in Heart, Lip, and Life, from his Birth, to his Death, without the least Failure, or wry Step; and upon Default hereof, he righteously falls under the *Condemnation* of the Law, and the fiery Indignation of a Sin-revenging God; which must be borne, either by *himself*, or his *Surety*, as, blessed be God, it hath been by the *Surety*, *Christ*, for all that shall be *saved*. And as for those that *perish*, they must bear the Weight of their own *Sins*, and of God's inexpressible *Wrath*, breaking forth upon them, thro' the Curses of a

broken Law, in the Torments of Hell for ever.

And this shews, the great Misery, and cruel Bondage we are in by Nature, by reason of *Sin*, as being under the *Law*, which is the *Ministration of Death*, 2 *Cor.* iii. 7. It commands Duty, and that *righteously*, but can give no *Strength*; and this was shadow'd forth by the *Bondage* the Children of *Israel* were in, in *Egypt*, under *Pharoah*, and his cruel *Task-Masters*; Who commanded the full *Tale of Brick*, and yet afforded no *Straw*. And tho' it was an *unrighteous* Thing in *them*, thus to command the *Israelites*, and then to *beat* them for the Non-performance of that, which they never had *Ability* to do; yet, as was said, it is a *righteous* Thing with God, according to his Law, to command perfect *Obedience* of *fallen* Man, and to curse him to *Death*, upon default hereof; because he once had Power to have yielded it, and by his own Sin depriv'd himself hereof. But however righteous it is, (as those that perish shall one Day own, when every *Mouth* shall be stopped, and all the *World* become *Guilty* before God, *Rom.* iii. 19.) yet the Misery of Man by reason hereof, is exceeding great, And

Secondly,

Secondly, To shew this, viz. the Misery of Man by Sin, as being under the exacting, and condemning Law, and so the Need he had of a Saviour, was one great End of the giving of the Law at Mount Sinai. For until the Law (says the Apostle) Sin was in the World: But Sin is not [imputed] when there is no Law, Rom. v. 13. How's that? Why, it's not to be understood, as if God did not impute it; for that he did, is evident, in that he inflicted the Punishment thereof, the Wages due to it, Death. For Death reigned from Adam to Moses, as in the next Verse. But the Meaning is, that during that Tract of Time, from Adam to Moses, the Consciences of Men were grown in a great Measure secure, and not having that just Sense they ought to have had of the Law's Severity, (as it was given out to Adam, and to them in him) they did not do their Office, in condemning for Sin. When they did Evil, they did not impute Sin unto themselves; or at least, not in such a Manner as they ought, or was agreeable to the Strictness of the Holy Law; and therefore it amounted to little more, nay no more, in the Holy Ghost's Phrase, than a Non-imputation of it. And therefore God would have his Law come forth

in a New Edition, with the tremendous Majesty, and amazing Terror of a God, *glorious in HOLINESS; when he came down on Mount Sinai, in flaming Fire, with Thunders and Lightnings, and a great Earthquake; and the Voice of a Trumpet, sounding exceeding loud, to summons the People to hear the Voice of their Creator, God, in his holy Law, which he summed up, and gave in ten Words, or the Ten Commandments, Exod. xix. 16, &c. and xx. 1, &c. Whereupon the People removed, and stood afar off; as struck with the amazing Purity of God's Nature, display'd in his Holy Law; while he appear'd as a consuming Fire, to shew his just Vengeance against all Law breakers: And they being guilty, and self condemned, began to see their Need of a Mediator; and said to Moses, (the typical one) speak thou with us, and we will bear: but let not God speak with us, lest we die, Ver. 18, 19. Thus the Law entred that the Offence might abound; that Sin by the Commandment might become exceeding sinful; or appear to be sinful Sin indeed, Rom. v. 20. and vii. 13. The End of the Law's being given on Mount Sinai, to fallen Man, was not, that he should obey it for Life; but that by the apparent Straightness*

ness of the *Rule*, the Crookedness of his *Ways* might be *manifest*; and that by the strict Purity of this holy *Law*, now drawn out in all its beautiful Lineaments, the Defilement of Man's *Nature*, and the Odiousness of his *Features*, in his Disconformity thereto, might appear; and that by this *Law*, in the Hand of the Spirit, which was at first *ordained unto Life*, but now by *Sin*, become *the Ministration of Death*, the Sinner might be *killed*, as to all hopes of Life therefrom, *the Offence thereby abounding in his Sight unto Death*; that so by *this* he might be prepar'd to receive the *free Gift*, of Life in Christ, and the superabounding Grace of God, *reigning thro' Righteousness, unto eternal Life* by him.

Again, the *Sinai Law* was given, that *Christ* might be made *under* it, to fulfil its *Requirements*, and suffer its *Penalties*, for his People; to make them *righteous* by his *Obedience* to it, or the *active Obedience* of his *Life*, and to redeem them from the Curse of it by his *passive Obedience*, or his meritorious *Death*. And that thus *fulfilling* it, he might become *the End of it for Righteousness*, unto them, and for ever deliver them from it, as it is a *Covenant of Works*; that so from

him, their Saviour-King, they might receive this Royal *Law*, as a *Rule* of Life, to square their Obedience by; which is design'd to glorify God, and not to obtain Salvation from; and thus in Love, *serve it in the Newness of the Spirit, and not in the Oldness of the Letter*, Rom. v. 19. Gal. iii. 13. with Chap. iv. 4, 5. Rom. x. 4. 1 Cor. ix. 21. Rom. vii. 6.

Thus it appears, that the *Law* was given for Ends *subservient* to the Gospel; and not to *oppose*, and *destroy* the Gospel. For which End the corrupt Nature of Man doth perversly use it, in endeavouring to *obey* it for *Righteousness*, unto *Life*; when there can be no Life had thereby. Not but that the Promise of *Life*, upon the Creature's *Obedience*, is contained in the *Law*; as the Threatning of *Death* on his Disobedience. For *Moses describeth the Righteousness which is of the Law, that the Man that doth those Things, shall live by them*. As the Apostle declares, Rom. x. 5. But then, a *Sinner*, has already broken the *Law*, and lost his *Power* to fulfil it: and on both Accounts, 'tis impossible for *him* to obtain *Life* by it. And to *attempt* the same, is a *God-dishonouring*, and a *Soul-destroying Thing*. The Soul that seeks *Life* by the *Law*,
dishonours

dishonours God, in that it does its utmost to *oppose* the great *Design* of his infinite Wisdom and Grace, in saving Sinners by his Son. And it *destroys* itself, in seeking the *Blessing* in such a Way, wherein, it is impossible to be had, and whereby it must inevitably fall under the *Curse*. And such a Soul, in *doing* for Life, runs quite counter to God's Way, of *believing* for Life: And *he that believeth not the Son*, (living, and dying in that State) *shall not see Life*; but the *Wrath of God abideth on him*, John iii. 36. Which will sink him into the Abyss of unutterable, and eternal Torment. But it may be said:

You talk of *doing* for Life, and *trusting* to our own Obedience for *Acceptance* with God, and that this is a *Soul-destroying Thing*: But who is there that goes about it? Do not all that profess the Name of *Christ*, believe that he dy'd to *save Mankind*? But we must not from thence sit *still*, and do nothing our *selves*; we must do what we *can*, and what we cannot *do*, Christ will make up by his *Merit*, and God will *forgive* us our Sins.

And so the Person that makes this Objection, would not be thought to *seek Life by the Works of the Law*; but is for Salvation in a *mixed Way*, partly by

Works, and partly by *Grace*. But as no such thing can be, for *Grace* and *Works*, in the Point of *Salvation*, can no more mix, than *Iron* and *Clay*; so the Person that seeks Life at all, by his own *Works*, will be found to seek it wholly by the *Works* of the Law, if what *Paul* says is true, *Rom. xi. 6.* And if by *Grace*, then is it no more of *Works*: Otherwise *Grace* is no more *Grace*. But if it be of *Works*, then is it no more of *Grace*: Otherwise *Work* is no more *Work*. It must be wholly of *Works*, or wholly of *Grace*. And therefore every Man must stand, either on the Side of *Works*, or on the Side of *Grace*. And as it is God's way to save Sinners alone by his free *Grace*; so every Soul that shall be saved, is made willing to be saved, in this way. And that Soul, that is not willing to have *Salvation* alone by God's free *Grace* in Christ, without the least Regard to his own *Works*, in Point of *Acceptance*, must for ever go without it. And as for that Soul, whoever he be, that adheres, in the least, to his own *Works*, he will be found to be of the *Works* of the Law, and as such, must inevitably fall under the *Curse*: for he adhering to the Law, chooses to stand at its Bar; and that requiring of him perfect *Obedience*, which he cannot perform,

perform, (although it is his Duty) it will *curse* him to Death for the Want of it. Such a Soul, in attempting to do *any* thing for Life, tacitly says, That he is able to keep the *whole* Law; and so out of his own Mouth will be *judg'd*, and *condemned* for the Non-performance of it. Little do Souls know, what a dreadful *Task* they undertake, when they go about *Working for Life*, and to *establish* their own *Righteousness*. They reject the great, full, and free *Salvation* of God in the *Gospel*, and bind themselves over to the *Condemnation* of a broken *Law*, and to the fiery *Indignation* of a Sin-revenging God; and will find it a most *fearful Thing* to fall into his *Hands*. And whoever thou art, Soul, that art for *doing* for Life, thou'lt find *enough* to do; for no less than to fulfil the *whole* Law, doth God *require* of thee thereby. But it may be further said;

Why, then, we may e'en *throw* away the *Law*, cast off *Subjection* to it, and live as we *list*.

But, hold, Man, thou art *under* the Law, and canst not so easily deliver thyself from its *Yoke*. It bids thee *do*, and *do perfectly*. And tho' thou canst not yield such an Obedience as it requires,
yet

yet thou art indispensibly bound to do what thou *canst*; (yea, and infinitely more than is in thy Power to perform) and thou oughtest to do thy utmost, as a *Creature*, in Point of *Obedience* to God, thy Creator, and Preserver. And he will regard the Acts of thy moral Righteousness; and in the Bounties of his Providence, *Reward* thy Obedience, with good things, in this present Life. So that in this regard, thou wilt not serve an hard Master. For *whatsoever good Thing any Man doth, the same shall he receive of the Lord, whether he be bond or free*. And hence there is *Encouragement* enough for *fallen* Man, to use his utmost *Diligence* to do what God requires of him in his *Law*. But if he would be *saved*, he must seek Salvation in another *Way*; even in that *Way*, wherein God has declared it may be had.

For, if a sinful Creature, will obey the *Law*, with an Eye to make himself *righteous* in the Sight of God, and to obtain eternal *Life* thereby; as this was not God's *End* in giving the *Law* to fallen Man, so he will say to such an one, *Who hath required these Things at your Hands?* And cast all his *Obedience*, as *Dung*, and abominable *Filth*, into his Face, to his ever-

everlasting *Shame*, and utter *Confusion*. For in Point of *Righteousness* before God, nothing less than perfect *Obedience*, can be *accepted*; which a fallen Creature cannot perform: And God having appointed the *Obedience* of his Son, to be the only justifying *Righteousness* of a Sinner; if a sinful Creature, sets aside the *perfect* *Obedience* of Christ, by introducing his own *imperfect* *Obedience* in the stead thereof; or presents his own *filthy Rags*, to join with Christ's spotless, glorious *Robe*, in order to obtain *Life* by the *Works* of his own Hands, when God has declar'd, that it's only to be had by his *free Gift*; it is a most daring Affront to the *Grace* of God in the *Gospel*, and to the *Justice* of God in the *Law*. And the *Condemnation* of such a Soul, will be exceedingly more aggravated, and his *Punishment* more intollerable, that thus adheres to the *Law*, under the Promulgation of the *Gospel*; than that of the *Heathens*, who perish, not having heard of the *Name* of Christ. And thus it is a dreadful Thing, for a poor Sinner, to attempt to do any thing himself, that so he may *inherit eternal Life*. For if he will *enter into Life* that way, he must *keep all the Commandments*, in Heart, Lip, and

and Life, without the least Failure continually. Which he can never *do*: and so runs himself upon the flaming Sword of God's *Justice*, in his fiery *Law*; and dying in that State, he must *suddenly be destroy'd, and that without Remedy*. But again; it may be said;

If there is no such thing, as Life to be had for a fallen Creature, by its own Obedience to the Law, then it is made void.

I answer, with the Apostle, *Do we then make void the Law thro' Faith? God forbid: Yea, we establish the Law, Rom. iii. 31.* 'Tis *those* destroy the Law, who would put it off with their own *imperfect* Obedience. For thereby, they tacitly say, That the *Law* is not so strict and holy as it once was; nor so binding to the Creature, either in its Requirements of Duty, or Obligation to Punishment, as it was wont to be. But as for *those* who assert, that the Law of God, is an eternal Rule of Righteousness; and that it indispensibly requires of every Man that is under it, as a Covenant of Works, perfect, and perpetual Obedience, which is the Creature's Duty to perform, altho' he cannot do it; and that upon default hereof, it righteously binds the Transgressor

gressor over to Punishment, and so set it *aside*, and cease to *obey* it for Life; *these establish the Law*. In that, they by Faith, take hold of Christ's *Obedience*, who has fulfill'd it perfectly, and is become the *End of it for Righteousness*, to every one that believeth; And in that, to all Unbelievers who remain under it, they assert, its Equity, and Eternity, in requiring of them compleat, and constant Obedience, and binding them over to Death, both in Soul and Body, in Time, and to Eternity, for the Non-performance thereof.

Thus, as it is the *Duty* of the Creature, Man, to *do* whatever his Creator commands in his holy Law, which yet he *cannot* do; so it appears to be utterly *impossible* for him to be *justify'd* by his own Obedience, and the *Misery* of Man, with regard to the *Law*, is exceeding great indeed. And therefore, the good News the *Gospel* brings, must needs be *glad Tidings*; as it reveals Pardon and Life for a *Sinner*, thro' the compleat *Obedience* of Jesus Christ, *imputed* to him, for his justifying *Righteousness* before God, which is to be received by *Faith* alone. But

Fifthly, In the last Place, I shall add something by way of Use from what has been

been said, as a Conclusion of the whole.
And

I. Since the *Justification* of a Sinner, is by the compleat *Obedience* of Jesus Christ, *imputed* to him, and receiv'd by *Faith*, unto such great, and glorious *Effects*; We may hence learn, what Reason we have to *admire* that Infinity of *Wisdom*, which shines forth in the *Contrivance* of this Wonder; and to adore that Immensity of *Grace* which is display'd in this glorious *Provision* made for the Favourites of Heaven! When the beloved *John* was favour'd with a visionary Sight of the *Woman-Bride*, the *Lamb's Wife*, as cloth'd with Christ, the *Sun* of Righteousness, and shining forth in the resplendent Rays of her Bridegroom's Glory; he says, he saw a *Wonder*, *Rev. xii. 1.* And a Wonder it is indeed; so great, that it calls for the *Admiration*, both of Men, and of Angels. This is one of those glorious *Things*, that by the Gospel is reveal'd unto us, which the *Angels desire to look into*, *1 Pet. i. 12.* And while sinful Men, have the *Forgiveness* of their *Sins*, thro' Christ's *Blood*, and the *Acceptation* of their *Persons*, in him, the beloved according to the *Riches* of the *Father's Grace*, wherein he has abounded towards

wards them, in all *Wisdom and Prudence*; it becomes them to admire, and adore the same, and to cry out, with the Apostle, *O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! Eph. i. 6, 7, 8. Rom. xi. 33.* That the Obedience of the Son of God, should be made our *Righteousness*, the Righteousness of a Sinner, to his compleat *Justification* before God, is such a *Project* of infinite *Wisdom*, such a *Provision* of infinite *Grace*, for the *Salvation* of God's chosen, that every way becomes the Great *JEHOVAH*? And will be the Endless Wonder of Men, and Angels!

2. Since the *Justification* of a Sinner, is wholly by the *Righteousness* of another, which is a *Way of Life* above Nature, above being discover'd by Nature's *Light*, and seen by Nature's *Eye*, or discover'd by the *Light* of the *Law*, and discern'd by natural *Reason*; we may learn hence, what an absolute *Necessity* there is, of a *supernatural Revelation* thereof, in order to the Soul's receiving of this *Righteousness*, and so, of the *Grace* of *Justification*, thereby. This is one of those *Things* that God has prepar'd for his People,

People, that never *entred into the Heart of the natural Man to conceive of*, which he has neither *known*, nor *can* understand; and therefore deems it *Foolishness*, or, a foolish Thing, for any to think they shall be justify'd by the Obedience of Christ, exclusive of all their own Works. But the People of God *receive not the Spirit which is of the World, but the Spirit which is of God, that they may know the Things which are freely given them of God.* And *this, of the free Gift of Righteousness, is revealed unto them by his Spirit*, tho' it's one of those *deep Things of God*, which are hidden from the *natural Man*; which are impossible to be known by any, but Heaven-born Souls, under a special *Revelation* from above, 1 Cor. ii. 9, &c.

3. Since the *Justification* of a Sinner, is by the *Obedience* of Christ, alone; we may hence learn, how greatly *important* the *Knowledge* thereof is! The *Knowledge* of this Righteousness, must needs be of the utmost *Importance*, since *Ignorance* of it, and *Non-submission* to it, (which always go together) leave the Soul in an *unrighteous* State, Rom. ix. 31, 32. and x. 3. All those Miserable Souls, who are *ignorant* of Christ's *Righteousness*, go about to *establish their own*
Righ-

Righteousness; And, alas! *the Bed is shorter, than that a Man can stretch himself upon it, and the Covering narrower, than that he can wrap himself in it, Isa.*

xxviii. 20. There's no true *Rest* for a *Sinner*, from the *Works* of its own *Hands*; no *Covering* for a *naked Soul*, from the *Fig-Leaves* of its own *Righteousness*, tho' ever so artfully sew'd together. Our Lord told his *Disciples*, that except their *Righteousness* did exceed the *Righteousness* of the *Scribes* and *Pharisees*, they should in no case enter into the *Kingdom of Heaven*, *Mat. v. 20.* These *Scribes* and *Pharisees*, were the *zealous*, the *religious Men* of that *Age*, the strict *Observers* of *Moses Law*, that trusted in *themselves*, that they were *righteous*, by their own *legal Performances*, and thought to get to *Heaven*, by *Means* thereof. But our Lord declares, that none shall ever come *there*, but those who have a *better Righteousness*, a *Righteousness*, that exceeds a *Pharisaical Righteousness*, *i. e.* such a *Righteousness*, that every way answers to all the extensive *Requirements* of the *Law*, in *Heart*, *Lip*, and *Life*; and this is no other than the *Righteousness* of *Christ*, imputed to poor *Sinners*, or, made *theirs* by *Imputation*; in which, be-
ing

ing compleatly *justify'd*, according to *Law* and *Justice*, they shall, as *righteous* Persons, be admitted into the Kingdom of *Heaven*, or, into the Glory of the heavenly *State*; while all those who trust in their own *Righteousness*, and think they have done *many wonderful Works*, which they dare plead for Acceptance with God, shall be sent away from Christ, into eternal *Misery*, with a *depart from me, ye Workers of Iniquity*, *Mat. vii. 22.*

And as our Lord, in this his *Sermon* upon the *Mount*, had been expounding the Law of God, in its *Spirituality*, as extending to the *Heart*, as well as *Life*; and asserting the Necessity of *keeping* the Commandments in the same extensive Manner, that the Law *required*, in order to make a Person *righteous*; so, in the Conclusion thereof, he says, *Therefore whosoever heareth these Sayings of mine, and doth them, I will liken him unto a wise Man, who built his House upon a Rock: And the Rain descended and the Floods came, and the Winds blew, and beat upon that House: and it fell not, for it was founded upon a Rock*, *Ver. 24; 25.* These *Sayings* of our Lord, contain the Substance of the moral Law, and the *doing* of them unto *Righteousness* before God,

is by *believing*; as Faith lays hold on Christ, who has *obey'd* the Law perfectly, as the *Representative* of his People; on which Account, *they* may be said to have done, or, *fulfilled*, the Law in him; his *Obedience*, being *imputed* unto *them*, for their compleat *Justification* before God. As the *Surety's Payment*, among Men, is accounted to the *Debtor*, and is the same, in the Eye of the Law, and as effectual for his full *Discharge*, as if he himself had paid the *Debt*. And he that thus *doeth* the Law, or, these *Sayings* of Christ, he *likens* him unto a wise Man who built his House upon a Rock. It's a Piece of natural *Wisdom*, to lay a good *Foundation* for a stately *Structure*; and the most *firm*, that any House can be built on, is that of a *Rock*. And he that is spiritually *wise*, *wise* unto *Salvation*, lays the whole *Stress* of it, and builds all his *Hope* of Life, upon Christ, the *Rock* of Ages; in which it appears, that he is *wise* indeed. For as in Nature, a *House* that's built upon a *Rock*, will stand the *Storm*: so the *Soul* that's built upon Christ shall never be removed: The *Rain* may descend, the *Floods* come, and the *Winds* beat; Afflictions, Temptations, and Trials of all kinds, may beat *vehemently* against
I that

that Soul; but shall never *destroy its Salvation*, nor make it *asham'd* of its *Hope*. No; Christ, the *Rock* of Immutability, will hold it *unshaken*, in a State of *Salvation* thro' *Life*, thro' *Death*, at *Judgment*, and for ever. Such a Soul, *stands* as *immoveable*, in the Grace of *Justification*, and *Life*, as the *Rock* itself, on which it's founded. *Because I live*, saith our Lord, *Ye shall live also*, *John* xiv. 19. Christ's *Life*, is the *Life* of that *Soul*, that depends upon him alone, for all its *Justification*, and eternal *Salvation*. And therefore the *Wisdom* of Faith, is great indeed! in that it foresees the *Storm*, and thus provides against it.

But he, saith our Lord, *that beareth these Sayings of mine, and doth them not* (*i. e.* That beareth the *Laws Requirements*, and endeavours to obey the same, for *Righteousness* before God, and so doth them not; because his *Obedience*, can't come up to that *Perfection* which the *Law* requires) *shall be likened unto a foolish Man, which built his House upon the Sand: And the Rain descended, and the Floods came, and the Winds blew; and beat upon that House; and it fell, and great was the Fall of it*, *Ver.* 26. 27. Oh, the *Folly* of that poor *Sinner*, who lays the *Stress* of his

his Salvation, and builds his *Hope* of Life, upon his *own* Righteousness! For this *sandy* Foundation, can't endure the *Storms* of divine *Wrath*, which shall be revealed from Heaven against all Unrighteousness of Men; nor secure the Soul from being driven away, by the Tempest of God's *Anger*, and the Floods of his *Indignation*, into the Abyss of Eternal *Misery*. The *House* fell, that was thus built upon the *Sand*, and great was the *Fall* of it! Oh, what a miserable Disappointment will it be to that Soul, that goes down to the Chambers of eternal Death, with this *Lie* of his own Righteousness in his Right-hand, for which he had all along hop'd for eternal Life? When this *Way*, that seem'd right to him in his own Eyes, as if it would lead him to everlasting Life, (by his depending thereon) shall end in eternal Death! The *Hope* of the *Hypocrite* (or, of him that trusts in himself, that he is righteous, by his own external Performances, when yet his Heart is far from that Conformity to God, which the Law requires) shall perish at the giving up of the Ghost. His *Hope* (i. e. his Salvation hoped for) shall, then, be cut off. He shall lean upon his *House*, (i. e. his own Righteousness, which he had raised up,

up, in his Imagination, to shelter him from the Storm of divine Vengeance) but it shall not stand; he shall hold it fast, but it shall not endure, Job viii. 13, 14, 15. No, this House of his, shall be as soon destroy'd, by the Storm of God's Indignation, as a Spider's Web is swept down, by the Besom that comes against it; and the miserable Soul, that trusted herein, shall be driven away into eternal Perdition. Thus, an Error in the Foundation, will prove fatal to the Building: and therefore the Knowledge of Christ, as the alone Way of a Sinner's Justification, and Life, must needs be of the highest Importance; since no other Refuge can stand the Storm, but Christ, as THE LORD OUR RIGHTEOUSNESS, this glorious hiding Place, which God has prepar'd for poor Sinners, whither they may run, and be for ever safe. And as for those, who live, and die, in Ignorance of, and Non-submission to the Righteousness of Christ, they'll certainly die in their Sins, and perish for ever. They'll all be found Filthy, at the Day of Judgment, that have not been enabled to believe in Christ's Blood, for cleansing from all Sin; they will all be found unjust, at that awful Day, that have not believed in the Redeemer's Righteousness,
for

for their Justification before God; and so must remain for ever. For concerning them, it will then be said, *he that is filthy, let him be filthy still: and he that is unjust, let him be unjust still*, i. e. let him abide so, to an endless Eternity. But,

4. Since there is but one *Way* for a Sinner to be justified before God, and that is by the Obedience of Christ, alone; this informs us, what great Folly, those Persons are guilty of, who press poor Sinners to obey the Law, to make themselves righteous in the Sight of God, when there is no Law given, that can give Life unto them; and how dangerous it is for Souls, to sit under such a Ministry, that naturally misleads them; since while the Blind leads the Blind, both fall into the Ditch. If there had been a Law given that could have given Life, says the Apostle, verily Righteousness should have been by the Law, Gal. iii. 21. But as there is no Law given, that can give Life to a Sinner; it's a vain, foolish Thing, to press such a Soul, to get a Righteousness by his own Performances, which was never appointed of God, nor can be attain'd by Man. No; the Scripture hath concluded all under Sin, that the Promise (of Life) by Faith of Jesus Christ

(as a Sinner's Righteousness) *might be given to them that believe*, ver. 22. And those who receive it not in this way, shall never attain it in any other, but must go without it for ever. *The Labour of the Foolish*, says the wise Man, *wearieth every one of them, because he knoweth not how to go to the City*, Eccles. x. 15. A Man may labour all his Days, to make himself righteous before God, by his own Performances, and to make his Peace with him, by his legal Repentance, and Humiliation for Sin; and yet lose all his Labour at last, and so weary himself in vain, being never able to reach that City, that eternal Rest, which God has prepar'd for his People: Because he knoweth not Christ, the only Way that leads thither; and so walks not by Faith, in him, as such. All Men by Nature, are ignorant of Christ's Righteousness, as it is God's way of justifying and saving a Sinner; and it's dangerous for Souls, to sit under such a Ministry, that presseth doing, and perswades them their Safety lies there, instead of believing. For how shall they believe, saith the Apostle, in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach, except they be sent, Rom. x. 14, 15. How shall poor Souls believe in Christ

Christ for *Justification*, when they've never *heard* of his *Righteousness*, which is the proper *Object* of Faith? And how shall they *hear*, without a *Preacher* of that Gospel, that declares it? And how shall they *preach* the Gospel to others, who have never *seen* that Salvation it reveals for Sinners, by the *Righteousness* of Christ, themselves? How shall *they*, declare the Glory and Efficacy thereof to *others*, that have never seen, nor experienc'd it *themselves*? And how does it appear, that they are *sent* by Christ, to preach the Gospel, who neither *know*, nor *proclaim* his *Righteousness*, for the *Justification* of a Sinner; which is such a main *Doctrine* thereof? Have we not Reason to fear, that many of those who are call'd *Ministers* of the Gospel, are rather *Preachers* of *Moses*, than of *Christ*? and that their *Ministry*, rather tends to lead Souls to the Bondage, and Death of the *Law*, than to the Liberty and Life of the Gospel? But, *how beautiful are the Feet of them that preach the Gospel of Peace, that bring glad Tidings of good Things!* That publish that Peace with God, which was made for Sinners alone, by the *Blood* of Christ's Cross; and is possess'd, only by *Faith* in him! That proclaim the glad Tidings of

those good Things, which God has prepar'd, to be enjoy'd by *Sinners*, thro' the justifying *Righteousness* of his Son! And how great is the Privilege of those Souls, who sit under a *Gospel-Ministry*; since this is the *Means* appointed of God, to work *Faith* in them, and to bring *Salvation* to them! Once more,

5. Since the *Justification* of a Sinner, is by the *Righteousness* of Christ, *imputed* to him, and receiv'd by *Faith* alone; we may hence learn, how great the *Obligation* of the *justified* ones, is, to *live* to the *Glory* of that *Grace*, which has so freely, and fully *justified* them, in, and thro' Christ, unto eternal *Life* by him! When the Apostle had asserted, the *Justification*, and *Salvation* of God's People, both *Jews* and *Gentiles*, to be wholly of his free *Mercy*, in, and thro' Christ, *Rom. xi. 32.* and admir'd the *Riches* of his *Wisdom*, which was so brightly display'd in the *Dispensations* of his *Mercy* towards them, *ver. 33.* he thus concludes his Discourse, *Ver. 36. For of him, and thro' him, and to him are all Things; to whom be Glory for ever, Amen.* 'Tis as if he should say, Since all Things, relating to the *Justification*, and *Salvation* of God's People, are *of him*, and *thro' him*, it's
meet

meet that the Glory of all, should, by them, be given to him. And therefore, when he applies this Doctrine of God's free Mercy in Christ, to them who had obtain'd it, he thus addresseth them, Chap. xii. 1. *I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.* I beseech [you,] says he, *You that have obtain'd Mercy, [therefore,] or, since it is God's Design to glorify his Mercy, in the Salvation of Sinners, that you give him the Glory of it; [by the Mercies of God,] those Mercies of God, which you are Partakers of, in the Forgiveness of all your Sins, and in the Justification of your Persons, [that ye present your Bodies a living Sacrifice, holy, acceptable unto God,] that ye continually offer up yourselves, as a whole Burnt-Offering, in the Flames of Love, unto him that hath lov'd you, in all holy, and acceptable Obedience, to the Glory of that God, who has thus had Mercy upon you; [which is your reasonable Service.]* For it is a most reasonable Thing, or, a Thing, for which there is the highest Reason, that you, should ever serve the Lord, to the Glory of that Grace,

by which you are freely *justified*, and shall be eternally *glorified*. And thus, the Apostle *Peter*, 1 *Pet.* ii. 9. *But ye are a chosen Generation, a royal Priesthood, (who are wash'd from all your Sins in Christ's Blood, and cloth'd with his Righteousness) an holy Nation, a peculiar People; that ye should shew forth the Praises of him who hath called you out of Darkness, into his marvellous Light.* And, you know, says the Apostle *Paul*, how we exhorted and comforted, and charged every one of you, (i. e. of you, justified, saved ones) *that ye would walk worthy of God, who hath called you unto his Kingdom and Glory,* 1 *Thef.* ii. 11, 12. And in short, as it was God's Design to get himself *Glory*, in the *Justification* of Sinners, by the *Righteousness* of Jesus Christ; so the *Display* thereof, throughout the whole Gospel, lays them under the highest *Obligation* to live to his *Praise*. Does God the *Father*, impute the *Obedience* of his Son to poor Sinners? Did God the *Son*, obey, in *Life*, and in *Death* for them? And does God the *Spirit*, reveal, and apply this *Righteousness* to them; and enable them to receive the same, as a free Gift of Grace unto

upon Justification.

153

unto their eternal *Life* in Glory? What
Thanks, what Praise, is due to God, in
each of his glorious Persons, for this
abundant Grace! And let the Language
of the justified ones, in Heart, Lip,
and Life, in all Kinds of Holy Obedience,
both now, and always be, *Thanks be unto
God, for the Grace of JUSTIFICATION!
for this, his unspeakable GIFT! 2 Cor. ix.
15. Amen! Hallelujah!*

F T N T S.



G 4

A POEM

POEM

On the Special

Work of the Spirit

IN THE

HEARTS of the ELECT.

WHEN God, the mighty Spirit, doth begin
 To save us influentially from Sin,
 He comes, as sent from th' Father and the Son,
 To do the Work design'd e'er Time begun.
 The Spirit keeps Election in his Eye,
 And knows exactly for whom Christ did die;
 And what the Counsels were in Heav'n above,
 When he engag'd in Offices of Love.
 And thus he seeks, and finds the chosen Sheep,
 The Father gave the Shepherd Christ to keep;
 And though among the Devil's Herd they lie,
 He comes resolv'd that there they shall not die.

But, oh! what Posture doth he find them in,
 All over-spread with Guilt, and Filth of Sin;
 No Soundness from the Head to Foot is found,
 Nothing but Sores and putrifying Wounds.
 Haters of God, rebellious Enemies,
 That 'gainst his Way of saving Sinners rise;

Lee

Led captive by the Devil, at his Will,
And every Lust, they're Servants to fulfil.
And will the Lord, the Holy Spirit, dwell
Within such Hearts as are as vile as Hell!
How is it, Lord, what take up thine Abode,
In such a Heart that's loathsome unto God?

Oh! take's aside a while, and let us see
Th' amazing Depths of this Love Mystery!
For sure, this is a Time of Love indeed,
Wherein the glorious Three are all agreed,
That Love should like a mighty Deluge pass,
O'er Mounts of Sin, oppos'd to reigning Grace.
Lord, we adore the Greatness of thy Love,
Which neither Time, nor Sin it self could move!
The Father lov'd, and gave by Settlement,
A vast Inheritance, and don't repent,
And therefore sends the Holy Spirit down,
To fit the Heirs of Glory for their Crown.
The Father lov'd, and therefore gave his Son,
To save th' Elect that were by Sin undone;
And now Redemption-Work is finished,
He sends the Spirit forth from Christ our Head.
The Son he lov'd, and freely gave his Life,
That he might sanctify his Bride and Wife!
And therefore sends the Spirit, to work all Grace
In th' Virtue of his Blood and Righteousness.
The Spirit he lov'd, and thence engaged in
Those Offices, in which he saves from Sin,
And therefore comes at the appointed Time,
To do the Work he's taken upon him.
He undertook the Whole of Application,
And ought to have the Glory of Salvation.
His Love to us is equally as great,
As th' Son's, and Father's, bears as early Date.
Salvation to the Praise of glorious Grace,
In Depths of Wisdom, so contrived was,
That Father, Son, and Spirit, all might have
An equal Glory from the Soul they save.

156 *On the special Work of the Spirit*

Election is a glorious Scene of Grace,
 In which are saved all the chosen Race.
 Redemption is a new amazing Scene,
 In which, as fall'n, they're saved o'er again.
 And special Application, to our View
 Presents a Scene bright as the other two;
 In which th' Elect are sav'd from all their Sins,
 And on this Foot their Happiness begins.
 Salvation in the Whole, the Father's is,
 As he contriv'd and settled all our Bliss.
 Salvation in the Whole, belongs to Christ,
 Had he not dy'd we should have Glory miss.
 Salvation in the Whole, 's the Spirit's due,
 For in his Work we saved are anew;
 By his almighty Power, and quickning Grace,
 And without this we could not see God's Face.
 Thus we Salvation owe to all the Three,
 As in this Work they jointly do agree;
 So that whatever Part we look upon,
 We may discern the Love of Three in One:
 And yet each Person, in his proper Place,
 Peculiarly hath shewn his special Grace;
 And thus the Spirit, in his Work doth shew
 His own great Love, when open'd to our View.
 For, though the Father settled all our Bliss,
 And so provided Holiness for his;
 When he ordain'd our full Conformity,
 To Christ, the glorious Pattern in his Eye;
 Yet still his Love lies like a hidden Mine,
 Until the Spirit breaks up this Design.
 But when the Time is come, down flies the Dove,
 Upon the Wings of Everlasting Love;
 To form Christ's Image in the Hearts of those
 The Father from Eternity had chose;
 In which new Creature he forms every Limb,
 By Christ, and all the Grace that is in him.
 Hence we a Likeness bear in every Part,
 To all the Graces that are in Christ's Heart;

For

For thus the Spirit works in new Creation,
On all that are appointed to Salvation.

Christ's Image doth in Brightness far surpass
That Nature-Image, in which *Adam* was
At first created by his Maker's Hand,
When he the Head of all Mankind did stand.
Yea, though the first Man's Soul was upright made,
And so a perfect moral Goodness had,
As being created in the Nature-Part
Of Christ's own Image, stamp't upon his Heart,
So far as then did suit his present State,
And all his Seed to whom he did relate.
The Law of God was written in his Heart,
His Soul conform'd thereto in every Part.
He every Way was suited to behold
The God of Nature, in this lower World.
And so to love, enjoy, and take his Rest
In God, as such, of whom he was possess.
Thus all Mankind, in him were upright made,
For 'twas a common Image that he had;
Exactly suited to a Nature-State,
And th' Non-Elect did only so relate.
This Image *Adam* did possess for his,
Contain'd in it the Heights of Nature Bliss;
But when he fell, he lost the same by Sin,
And brought an universal Deluge in
Of Miseries and Death, on all his Seed,
From which the Non-Elect are never freed;
Because they never did Relation bear
To Christ, by Grace; in him they have no Share.
But for th' Elect there was Provision made,
And laid in Christ, their great transcendent Head;
The Father lov'd them, as he lov'd Christ-Man,
Into Relation high, e'er Time began,
And thence predestinated them to bear
Christ's own bright Image, in their proper Sphere;
In all its Nature, Grace, and Glory-Parts,
To be by th' Spirit formed in their Hearts.

And

158 *On the special Work of the Spirit*

And though old *Adam* had a Rectitude,
Which is, for Substance, said to be renew'd,
When God th' Spirit new creates our Hearts,
Yet 'tis not *Adam's* Image he imparts;
Those Nature-Beauties which in *Adam* lay,
We have from Christ in a transcendent Way.
Beauties of Nature, Grace, and Glory too,
All meet in Christ, and thence to us they flow.
Christ's Image a transcendent Glory has,
Out-shining perfect *Adam's* lovely Face,
When in his most exalted Heights of Bliss,
Which he in *Eden* did possess for his;
For yet, he was but of an earthy Make,
And could not then of heav'nly Things partake;
He was not suited to behold God's Face
In Christ, as he's reveal'd the God of Grace.
No, 'twas a Blessing in Reserve above,
Among the Treasures of eternal Love;
And thence it doth descend to th' chosen Race,
From Christ the heavenly Man, the Head of Grace.
Such as the earthy Man, the earthy were,
Such as the heavenly Man, the heavenly are.
The Glory settled 's of so high a Nature,
No Man can see't, except he's a new Creature.
'Tis new Creation fits the Soul for Heaven,
And suits its Organs to the Glory giv'n.
The Pure in Heart God's blessed Face shall see,
In th' Heights of Glory, to Eternity.
Then sure, the Spirit's Love's amazing great,
In that he fits us for this blessed State;
For when he takes Possession of the Heart,
He n w creates the Soul in every Part.

But, oh! what Opposition doth he find,
Against his Work, in th' Sinner's Heart and Mind;
'Tis well for us he is the God of Might,
And both his Grace and Power infinite:
He finds the Understanding dark as Night,
The Will rebellious, doth against him fight;

The

The Conscience senseless, evil and unclean,
Th' Affections earthly, and so lead the Van.
This is the Case the Soul of Man lies in,
When God the Spirit doth his Work begin.
But, lo! he speaks, and doth command the Light,
And straightway sets the Understanding right.
Subdues the stubborn Will, and brings it low'r,
And sweetly draws it in this Day of Pow'r;
Quickens the Conscience, turns the Affections

too,

And makes 'em in another Channel flow.
Thus th' Spirit produceth Faith, and ev'ry Grace,
Which he draws out, each in their proper Place.
And what Faith in the Judgment sees as best,
Faith in the Will doth cleave to as its Rest;
And then th' Affections keep an Order, still
Commanded by the Judgment and the Will;
For the whole Soul touch'd with magnetick Love,
Attracted is, and set on Things above.
But, as in th' old Creation, every Thing
In Darkness lay, before the Light did spring;
So in the New, black Darkness fills the Heart,
Till glorious Light irradiates ev'ry Part.

When th' Spirit first convinceth of all Sin,
What Darkness doth the Sinner find within?
And though the Soul when first by Sin oppress'd,
Takes its old Course to find out Ease and Rest;
By th' Works of its own Hands it seeks for Peace,
Yet now it finds those Springs of Comfort cease.
For, lo! its open'd Eye is made to see
God's Law, in all its inward Purity;
And that 't has broke the same in Thought and
Word,

And therefore stands Guilty before the Lord.
But, oh! th' amazing Depths the Soul doth see,
Couch'd in the Mystery of Iniquity;
While God the Spirit opens *Adam's* Sin,
And shews the Soul it guilty was therein;

And

160 *On the special Work of the Spirit*

And that from thence, as from a Fountain Head,
 All manner of Pollution has o'erspread
 The Soul of Man, from whence doth still arise
 All sinful Acts, with vile Enormities:
 As freely as the Stream from th' Fountain flows,
 So sinful Man doth sin in all he does!
 And if the Soul from grosser Acts of Sin,
 Hath, by the Pow'r of God, restrained been,
 Yet when the Spirit ope's the Plague of th' Heart,
 He shews the Sin that lurks in ev'ry Part;
 And sets the Man upon an equal Ground,
 With th' vilest Sinner that on Earth is found.
 Now, says the Soul, I see all Sins do meet,
 In my vile Heart, as in their proper Seat;
 Sure, I'm the Chief of Sinners, none like me,
 Thus plung'd into the Depths of Misery;
 An Hater of the Lord, am I by Nature,
 An unbelieving, Hell-deserving Creature;
 That in strict Justice might have thither been
 Sent from the Womb, e'er I the Light had seen.
 In Sin was I conceiv'd, in Sin brought forth,
 And nothing else have done since on the Earth.
 How great's my Debt? increasing ev'ry Day,
 And yet, alas! I ha'n't a Mite to pay.
 Oh! what a Wonder 'tis, I am not sent,
 Into the Place of endless Punishment!
 For ever banish'd from God's blessed Face,
 Fixt in his Wrath, beyond the Hopes of Grace.
 I left the Lord, he justly might leave me,
 And seal me up to endless Misery.
 Oh! what a Distance am I at by Sin,
 And not one Step can I take back again.
 My Righteousness; my Tears, my very Prayer,
 Before a holy God, most filthy are.
 Had I no other Sin but what's in them,
 The least of these would surely me condemn;
 I cannot answer for one sinful Thought,
 Much less for all the Folly I have wrought.

And

And then, behold! the Soul is as it were,
Summon'd, and brought before God's righteous Bar,
In th' Conscience; where the Judge with angry Looks,
Proceeds to read what's written in the Books:
Whence former Sins, that were forgotten quite,
Wrote in God's Knowledge, now appear in Sight.
And now the Soul doth hear a Lecture read,
Out of the Law, that strikes it thro' with dread;
While Conscience bears its Witness to each Crime
Charg'd by the Judge, it knows the Place and Time.
And now the Mouth is stopt before the Lord,
The Man stands guilty, cannot say a Word,
Why th' dreadful Sentence should not on him pass,
Since all the Curses he deserved has.
And now all Hopes of Life, by th' Law, doth cease,
He sees, if sav'd 't must be by sovereign Grace;
And having heard, that others, such as he
Have had a Pardon from God's Mercy free.
Now this is all the Plea the Sinner hath,
Lord, I confess, I have deserv'd thy Wrath;
And if this Moment I'm sent down to Hell,
Thou would'st be holy, just and righteous still.
But, Lord, thou can'st save such an one as I,
And 'twill thy Mercy greatly magnify;
But if thou should'st my great Request deny,
Lord, at thy Feet submissive still I lie.
It may be, thou'lt Compassion have on me,
And save me from the Depths of Misery.
And thus the Soul in hope 's kept from Despair,
Although those Hopes are slain again by Fear;
For now the Soul is plung'd into a Pit,
And by no Means it can get out of it;
For as a Man that's sunk in Mire and Clay,
That strives with all his Might to get away,
The more he struggles he sinks deeper in,
So 'tis with th' Soul, i' th' Guilt and Filth of Sin.
But, oh! the horrid Noise the Soul doth hear,
While in this Pit, which makes it quake for fear!

162 *On the special Work of the Spirit*

It hears the Thunder that in *Sinai* was,
 And feels the Lightning flashing in its Face;
 While every Curse that pierceth through its Heart,
 Is like a Thunder-bolt, or flaming Dart.
 God's awful Voice in's Law, is, Curse him still,
 The Soul shall die, that once hath broke my Will.
 And, oh! the hideous Noise of Satan's Roar,
 Who, like a Lion, seeketh to devour.
 Says he, come, sinful Soul, thou art my Prey,
 Forlook of God, and dost belong to me.
 Thou'rt such a Wretch, that now all Hope is past,
 Do what thou wilt thou shalt be damn'd at last.
 And, oh! the Terrors of a guilty Heart,
 Which, like an Army, march through ev'ry Part;
 Headed by Unbelief, proclaiming War,
 Against the Soul that's Guilty, at God's Bar.
 And thus the Soul's encompass'd every Way,
 With Terrors, like an Army in Array;
 And's apt to think, while in this horrid Pit,
 It can't escape, but perish must in it.
 But then the Spirit, who in Love begun
 This Work at first, doth farther carry 't on.
 And having shewn the Soul its Misery,
 He now proceeds to shew the Remedy;
 Christ as a Saviour, fully suited to
 The Soul's Distress in every kind of Wo.

Is the Soul Guilty? Now it's made to see
 Christ bore the Wrath of God for such as he;
 And that Salvation from the Wrath to come,
 Is, by the Blood of Christ, obtain'd for some.
 Is the Soul Filthy? Now it's made to view,
 There's Cleansing in the Blood of Jesus too.
 Is the Soul Naked? Doth it want a Dress?
 The Spirit shews Christ's perfect Righteousness.
 And doth its Nature-Darkness come in Sight?
 The Spirit then shews Christ's prophetick Light.
 And doth it groan under that Loathsomness,
 That all its Parts and Powers doth possess?

The

The Spirit then reveals Christ, as he is,
The Fountain of all Holiness, to his.
And doth it in a Sense of Distance lie?
The Spirit says, Christ's Blood can bring thee nigh.
And dost thou feel thy self a lifeless Clod?
There's Life in Christ, to make thee live to God.
And doth the Soul see its own Weakness too,
And that it nothing that is good can do?
Nor in the least wise save it self from Sin,
Or get out of the Depths it's plunged in?
The Spirit then reveals the Strength that is
Laid up in Christ, for the Supply of his;
And that this Saviour is a mighty One,
Completely fit to be rely'd upon.
Then tells the Soul, his great Salvation's free,
Prepar'd for such that worst of Sinners be.
But, oh! how glad the Soul is of this News,
New Light and Life flow from objective Views.
And while th' Spirit reveals Christ in each part,
By mighty Power he strongly draws the Heart,
To cleave to Christ, whom now the Soul doth see,
An all-sufficient Saviour to be.

Now, saith the Soul, I long for Christ indeed,
He is a Saviour, just such as I need;
As Prophet, Priest, and King, he glorious is,
Oh! could I say he's mine, and I am his.
Lord, give me Christ, or else my Soul must die,
None but this Jesus can me satisfy.
I seek not for the Pleasures of this World,
Its empty Honours, nor yet Bags of Gold;
These trifling Toys can't satisfy my Mind,
Nor can I rest, till I this Jesus find.
Lord, give me Christ, whatever thou deniest,
Then I can freely bear all Miseries,
Thine are expos'd to, in this present Time,
If once my Soul Possession had of him.
Oh! happy they, that are in such a Case,
Who have an Interest in the God of Grace;

But,

164 *On the special Work of the Spirit*

But, as for me, I fear I'm none of his,
And therefore shall of endless Glory miss.
Yet, who can tell? I'll wait at th' Mercy-seat,
And if I die, I'll die at Jesus's Feet.
I'll cast my self upon him, who can tell?
It may be he will save my Soul from Hell.

But, if he should not, yet I can but die,
Which, though I fear, yet at his Feet I'll lie.
'Twixt Hope and Fear, this is the Soul's Desire,
But yet, alas! its Feet stick fast in Mire.
But when th' Spirit has brought the Soul thus far,
Now comes the Time for his Love to appear.

Then, lo! he brings the Promises of Grace,
Which do exactly suit the Sinner's Case;
By which he gives the Soul a sweet Relief,
But, oh! how soon pull'd back by Unbelief.
Ten Thousand Doubts and Fears from every Part,
Arise within the trembling Sinner's Heart;
Each proves a Weight that sinks him in the Pit,
So that he thinks thence he shall never get.

And if the Spirit only did propose
The promis'd Grace, and left the Heart to close
Therewith, in its own Pow'r, and so get out,
Alas! the Work wou'd ne'er be brought about.
But, oh! the Spirit's Grace, he still goes on,
And takes the Cords of Love, and lets 'em down
Into those Depths, wherein the Sinner's cast,
And straightway to his Heart he binds them fast;
And then he draws by his Almighty Power,
Out of that Pit which would the Soul devour;
Then sets it on a Rock that cannot move,
And all this Work is done by Cords of Love.
The Spirit says, this Grace is all for Thee;
Persuades the Heart, and then the Man's set free;
And feels a mighty Rock that's underneath,
That bears him up from sinking into Death.

This Rock is Christ, the great Foundation Stone,
Which all the saved Ones are built upon.

And

And now the Soul believes the Promise-Word,
And wholly gives itself up to the Lord,
To be for ever sav'd in God's own Way,
And kept in Jesus's Hands till the great Day.
But, oh! the glorious Light that now appears,
Makes Darkness flee, and drives out guilty Fears.
And now the Soul's like one caught up to Heav'n,
And stands amaz'd to see what God has giv'n;
While pard'ning Grace, and Peace on every Side,
Flow through the Soul, and cause a mighty Tide
Of glorious Joy, that overflows the Banks,
And soon breaks out in Streams of Praise and Thanks.

Oh! bless the Lord with me, the Soul doth cry,
For I shall praise him to Eternity.
I once condemned at God's Bar did lie,
And thought he would his Justice magnify
In my eternal Ruin; oh! but he
Has glorify'd his Grace in saving me.
I, that just now, fill'd with the Guilt of Sin,
Lay at Hell's Mouth, just ready to drop in;
Am now drawn from those Depths of Misery,
I that was once far off am now made nigh.
I feel th' Embraces of God's Bosom-Love,
A Taste of what I shall enjoy above.
How is it, Lord, that I should saved be?
What, pass by Thousands, and lay hold on me!
'Tis not because I better was than they,
No, my Salvation comes another Way;
'Twas sov'reign Grace sav'd me, and that alone;
Lord, take the Glory, Grace shall wear the Crown.
And thus a new Song's put into the Mouth,
When once the Soul to Liberty's brought forth.
Set on the Rock, amazing Prospects hence,
Transport the Soul beyond the Joys of Sense:
One while it views the Father's wondrous Grace,
And sees its Safety lies in his Embrace.
Another while it spies Christ on the Tree,
Then, says the Spirit, Behold, he dy'd for Thee;

166 *On the special Work of the Spirit*

See how the Father bruis'd him for thy Sin,
 And by his Stripes thy Healing doth come in.
 O'ercome with Love, then, lo! the Soul doth cry,
 What! Did my dearest Jesus for me die?
 Did all my Sins together on him meet?
 Were these the Nails that pierc'd his Hands and Feet?
 Then straightway from the Joys of pard'ning Grace,
 A Flood of godly Sorrow flows apace;
 Now 't looks on him it pierc'd, and mourns indeed,
 Hates every Sin that made its Saviour bleed;
 And thus breaks forth, Lord, what a Wretch I've been?
 How have I wounded thee by ev'ry Sin?
 And, didst thou give thy precious Life for me?
 O'ercome with Love I give my self to thee.
 Oh! keep me safe from Sin in thine Embrace,
 And make me live to th' Glory of thy Grace,
 Again, the Soul as in an Extasy,
 Astonish'd at the Father's Love doth cry,
 What, is my God for ever pacify'd?
 And, doth this Peace flow thro' Christ's wounded Side?
 Lord, I'm astonish'd, confounded, and no more,
 Can make Excuses, as I did before.
 Now I confess I'm vile, lie down in Shame,
 Even while I glory in Jehovah's Name.
 Lord, I'm beneath thy Love, even as a Creature,
 Much more as filthy by my sinful Nature.
 And, hast thou loved me e'er Time begun,
 And grac'd me in thy well-beloved Son?
 What, didst thou take my Sins, and on Christ lay,
 And pardon me when I had nought to pay?
 What, did my hateful Sins ne'er change thy Mind,
 Oh! my Heart melts, that I should be unkind.
 Lord, since my Sins can make no Change in thee,
 Let thy great Love transforming be to me.

And now the Soul's enlarg'd, when Grace doth draw,
 To run in God's Commands, and love his Law;
 Christ having dy'd, to free it from that Thrall
 The Curse-part of the Law had brought on all;

By

By which it is to th' Law of *Moses* dead,
 And being married to its risen Head,
 In pleasant Fruit to God it doth abound,
 Beyond what can in Moralists be found.
 Not do and live, the new-born Soul doth sway,
 But 'cause 't has Life it freely doth obey.
 Not without Law to God in any Thing,
 But under th' Law to Christ, Mount *Sion's* King.
 Thus Faith and Love, Repentance, godly Fear,
 Joy, Hope, and Patience, Fruits of th' Spirit, are
 By him produc'd, and drawn forth ev'ry way,
 While in this World the new-born Soul doth stay.

And thus the Spirit works in all th' Elect,
 By which he makes them Saints as the Effect;
 But yet his Work admits of great Degrees,
 In every part, just as the Spirit please;
 And hence doth flow all that Variety,
 Which in the Saints Experience we see:
 Perhaps there's scarcely two that can be brought,
 That have in every Thing alike been wrought;
 And yet the Work's the same in all for Kind,
 Heart answers Heart, as Face doth Face, we find:
 All that have pass'd under this Work of Grace
 Convinced are of Sin, and Righteousness;
 From Wrath to come, to Christ they're made to fly,
 And being Sav'd, the Lord they glorify.
 For now the Soul begins to live to him,
 Who gave himself to save it from all Sin;
 For though at first, Faith deals with Christ as Priest,
 To be from Guilt of Sin and Wrath releas'd;
 Yet priestly Grace submits it to Christ-King,
 And makes it love his Laws in every Thing.
 And thus the Soul is rais'd from Death and Sin,
 Fill'd with new Life, and feels sweet Peace within;
 And's apt to think, that now all Storms are past,
 And that its present, joyful Frames, will last.

But when the Sun's withdrawn the Soul doth mourn,
 For Clouds and Darkness back again return;

168 *On the special Work of the Spirit*

And though its Feet on Christ the Rock are plac'd,
 Alas ! 'tis weak, and can't as yet stand fast.
 When stormy Tempests from all Parts arise;
 New Scenes of Trouble fill it with Surprise;
 For though th' new Creature's form'd in ev'ry Part,
 Yet still the old Man dwelleth in the Heart;
 And these contrary to each other are,
 Which makes the new-born Soul a Seat of War.
 Unthought of Foes straightway appear in Sight,
 And th' new-born Babe unskilful is in Fight.
 It wonders why the *Canaanites* remain,
 And 's apt to think it shall by them be slain.
 Oh ! says the Soul, I fear the Work's not right,
 Because I am in such a dismal Plight;
 I find such dismal Thoughts that work within,
 Which make me fear I'm in a State of Sin:
 Sure, what I feel can ne'er consist with Grace,
 I fear my Comfort but Delusion was.
 Then Satan he strikes in; 'tis true, says he,
 Thou'rt right in this, thy Comfort could not be
 From God; for none of his do ever find
 Such Blasphemies, as fill thy Heart and Mind.
 Give up thy Hope, for 'tis a Vanity
 To think all 's well when God's thy Enemy;
 Thou'rt not Elect, and but a Temporary,
 That have but common Faith, and so miscarry.
 Nay, he sometimes proceeds to say, thou'rt lost,
 In that thou'st sinn'd against the Holy Ghost;
 But, oh ! what deep Distress is caus'd by this,
 They that have felt it, best know what it is.
 And, 'tis a Wonder of the Spirit's Grace,
 That he don't leave the Soul in such a Case,
 But, by some Word or other, doth impart
 Suitable Comfort, speaking to the Heart.
 'Tis he that opens all that Mystery
 Of Sin and Grace, that in its Heart doth lie;
 And tells the Soul it should not doubt its State,
 Because it finds Corruptions strong and great.

There

There is, faith he, the New Man and the Old,
Both dwell in Saints; they can't do what they would;
These as two Fountains, have in thee a Place,
The one's the Spring of Sin, the other Grace;
Old Adam's Image is the Spring of Sin,
And in thy Flesh there dwelleth no good Thing.
Christ's Image is the Spring of ev'ry Grace,
And nothing flows from thence but Holiness.
'Tis true, these Fountains mix when in the Stream,
So that no Thought, nor Word, nor Way is clean;
The purest Acts of Grace, while Saints are here,
Are mixt with Sin, the Streams are never clear;
Yet, if the muddy'd Streams are trac'd with Skill,
They're found to flow from different Fountains still.
The Flesh and Spirit, these two Enemies,
Like Armies fierce, against each other rise;
Satan, the Prince of Darknes, with his Train,
Musters Sin's Force, which puts the Soul to pain;
But Christ, on th' other Hand, maintains the Fight,
Strengthens thy Grace, and puts thy Sin to flight.
Then fear not, though thou hast but little Strength,
For Christ, and Grace, shall overcome at length;
Thy Captain hath a glorious Conquest made,
O'er all thy Foes, already in thy stead.
Christ gave thine Enemies their mortal Blow,
And in his Strength thou shalt o'ercome them too;
Be valiant then until thy Foes are slain,
For 'tis to learn thee War that they remain;
Set up thy Banners in King Jesus's Name,
Put on thy Armour, holy War proclaim;
With Courage then fight all that do oppose,
And well thou may'st, for thine are vanquish'd Foes.
When thus the Spirit has taught the Soul at length
Its Hope revives, afresh it gathers Strength;
And then concludes, if I do what I hate,
It's no more I, but Sin, that's an Inmate.
Then Faith triumphs, gives Thanks to God in Christ,
In and through whom 't has all its Victories.

Tnis

170 *On the special Work of the Spirit*

This Grace of Faith, which th' Spirit doth produce,
 By the same Spirit's put to various Use;
 Faith, as the new Man's Eye, an Organ fit,
 To see the Things of God i' th' Spirit's Light.
 Faith, as the new Man's Hand, doth Christ embrace,
 With all that's given by the Father's Grace.
 Faith, as the new Man's Foot, to Christ doth go,
 And through him, unto God the Father too.
 Faith's Eye 's the Evidence of Things not seen,
 Faith's Hand embraceth what the Eye takes in;
 And also fights the Battles of the Lord,
 Taking its Weapons from God's faithful Word.
 Faith's Foot doth follow Christ where-e'er he goes,
 And tramples on whatever doth oppose.
 Faith's Eye at first is weak, and though 't has Sight,
 Yet can't look stedfastly on Objects bright,
 'Till vivive Spirits flow from Christ the Head,
 By which the new Man's Eye is strengthened.
 Faith's Hand, at first, is weak, and trembles so,
 That it can't hold what Free Grace doth bestow;
 And though it takes up Christ, its proper Shield,
 Yet still it's weak, and him can scarcely wield;
 'Till vital Spirits from Christ do make it strong,
 To clasp about God's great Salvation.
 Faith's Foot, at first, is weak, with trembling Pace.
 It goes to Christ, for all Salvation Grace,
 'Till Life and Strength from Christ confirms it more;
 Then, like the nimble Hind, it can trip o'er
 The Mounts of Opposition in its way,
 And run to Christ with Freedom ev'ry Day:
 For after God the Spirit has reveal'd,
 Christ to the Soul, and it believes, 'tis seal'd.
 This special Privilege some Saints possess,
 Which is the great'st on this Side Heaven's Bliss.

Three Witnesses on Earth, we read there are,
 The Spirit, Water, Blood, that Witness bear,
 Unto God's great Salvation in the Whole,
 And th' special Int'rest of the new-born Soul.

The

The Blood, Christ's own Obedience on the Cross,
Bears witness, that Salvation's wrought for us.
The Blood, as sprinkled in the Conscience, doth
Bear witness, that we saved are from Wrath.
But, though this is a Testimony bright,
It only is receiv'd i' th' Spirit's Light;
The Soul can't see Christ's Death was for that End,
To save his own, if th' Spirit don't attend;
Nor can it say, a dying Saviour's mine,
Unless the Lord the Spirit please to shine.
The Water, Grace and Sanctity within,
Bear Witness, that the Soul is sav'd from Sin.
This likewise is a Witness of great Strength,
Which th' new-born Soul gives Credit to at length.
But if the Spirit on his Work don't shine,
Alas! the Soul can't see 't, nor take it in.
Thus th' Blood and Water, when the Spirit shines,
Do jointly testify of pardon'd Sins.
And 'tis the Witness that these two do bear,
The new-born Soul doth listen first to hear;
For though the Spirit by a whispering Voice,
Speaks to the Heart, and makes it to rejoice;
Yet th' Soul can't rest in what from him 't doth hear,
Unless the Blood and Water Witness bear;
From these, at Times, it's fully satisfy'd,
Whence heav'nly Joy flows like a mighty Tide;
But if the Spirit once withdraw his Light,
Straightway the Soul is all as dark as Night.
And thus some Saints go on for Days and Years,
One while in Hopes, another while in Fears;
One while the Spirit shines, the Soul doth hear
The Witness, that the Blood of Christ doth bear.
Anon he doth withdraw his glorious Rays,
Then Doubts prevail, the Soul begins, and says,
I fear 'twas not for me Christ shed his Blood,
The Peace I had from thence was never good;
Again the Spirit shines, makes Grace appear,
And then the Water doth its Witness bear;

H

From

172 *On the special Work of the Spirit*

From whence the Soul concludes its Right to Heav'n,
 Because it finds 't has a new Nature giv'n.
 And as it sees inherent Grace to bud,
 It listens to the Witness of Christ's Blood ;
 Goes on rejoicing in received Grace,
 And 's apt to set it up in Jesus's Place.
 But then the Spirit withdraws his Influence,
 And make it die unto a Life of Sense ;
 Then raises it to live by Faith upon,
 The God of all Salvation in his Son.
 And now the Spirit himself doth Witness bear,
 Of what from th' other two the Soul did hear ;
 Proclaims God's Love aloud in ev'ry Part,
 And makes such strong Impressions on the Heart ;
 Which casts out Bondage-fear, and Slavery,
 And makes the Soul stand fast in Liberty.
 He opens what before was greatly hid,
 And shews the Soul what God the Father did,
 E'er Time began, how he hath lov'd and blest,
 That Remnant, which he then did chuse in Christ ;
 And gave to be the Mediator's Wife,
 Whose Names were written in the Book of Life ;
 And then the Spirit himself doth Witness bear
 Unto the Soul, and says, Thy Interest's here.
 Much like as *Nathan*, in another Case,
 Thou art the Man, that stand'st in all this Grace ;
 And that he may unto the Soul impart,
 The Knowledge of God's Love, he speaks his Heart.

Behold ! says he, Oh, Soul ! I've loved thee,
 My Love's as ancient as Eternity ;
 My Love was free, a sov'reign Act of Grace,
 With which I did thee in my Son embrace.
 I pass'd by Thousands, that before me lay,
 And chose Thee out of the same Lump of Clay ;
 Not for thy Goodness that I did foresee,
 For in no wise thou better wast than they.
 My Love to *Jacob* was immensely great,
 When's Brother *Esau* I did reprobate ;

My

My sov'reign Grace did set thee then apart,
For mine own self, and then I fixt my Heart
Upon thee, and provided all that Bliss,
Which thou shalt to Eternity possess.
Yea, I Provision made for that great End,
To bring thee through the Ways and Means design'd.
All this I gave thee by a special Grant,
When with thy Head I made the Covenant.
And though by Sin thou'st plung'd thy self into
The Depths of Guilt and Filth, Distress and Woe;
Which brings eternal Ruin upon all
That I pass'd by, and left to sink i' th' Fall;
Yet I was at no Loss to carry on
My great Designs of Grace, in Christ my Son.
Thy heinous Sin did make no Change in me,
Because my Love is from Eternity.
And what was from Eternity that's past,
Through Time, and to Eternity will last.
Although by Sin thou had'st the Passage stopp'd,
This through my wounded Son again I've ope'd;
And though thou often changest in thy Frame,
I never change, my Heart is still the same.
Thou'rt ever safe, enclosed in my Arms,
And none shall pluck thee thence, or do thee Harm.
Thus doth the Lord the Spirit's Witness prove,
Unto the Soul, the Father's Grace and Love.
And then, behold, he takes the Grace of Christ,
And this presents before its open'd Eyes.
Then th' Spirit speaks the Language of Christ's Heart,
When he the Knowledge thereof doth impart;
And says, I have lov'd thee from Eternity,
Even as my God and Father, loved me.
Thee, as my Father's Gift, I did embrace,
My Heart clave to thee in the greatest Grace.
I joy'd in thee, and thou wast very dear
To me, in all th' Relations thou didst bear.
And th' Glory which my Father gave to me,
In my great Love, I then did give to thee;

174 *On the special Work of the Spirit*

Although I well foreknew, that thou would'st prove
 Rebellious and ungrateful, slight my Love ;
 Run deep in Debt, and sell thy self for nought,
 And so deserve the Woes that Sin hath brought ;
 Which would have thy eternal Ruin been,
 If I had not engag'd to bear thy Sin.
 But, oh ! behold, the Workings of my Heart,
 My Bowels mov'd with thee I could not part ;
 Though treacherously thou went'st astray from me,
 My faithful Heart was still the same to thee :
 My Love broke forth, thy Surety I became,
 Engag'd to pay thy Debt, and bear thy Blame ;
 Though I knew what a vast Expence 'twould be,
 To save thee from eternal Misery,
 Yet, I resolv'd for thee to bear all Pain,
 Conquer thy Foes, and set thee free again ;
 'This I went through, the bitter Work is done,
 And now for thee I sit on th' Father's Throne.
 For Glory, in the least, ha'n't chang'd my Heart,
 Still I'm resolv'd, with thee I'll never part.
 There's none shall separate thee from my Love,
 And I'll take care to set thee safe above.
 And this the Spirit Himself doth testify,
 Which straightway fills the Heart with glorious Joy ;
 For now he gives the Soul to read its Name,
 Recorded in the Life-Book of the Lamb.
 Yea, the Spirit seals whate'er for us is done,
 Bestow'd, or wrought, by th' Father and the Son.
 And now the Soul doth Satisfaction take,
 From the Spirit's Witness, for his Witness Sake ;
 For though these Things in Part it heard before,
 From th' Witness that th' Blood and Water bore ;
 Yet still it went a Way that's round about,
 To find its Title, and search Int'rest out.
 It us'd to listen first to Grace within,
 And see if that kept down indwelling Sin ;
 And if the Water did its Witness bear,
 Through that it went the Blood of Christ to hear.

But

But if the Water did not Witness bright,
The Witness of the Blood, the Soul did slight,
Saying, What's this to me, if I can't see
Such and such Measures of true Sanctity?
And while the Soul takes up its Comfort hence,
Alas! it often wants its Evidence;
And's like a Ship toss'd in tempestuous Seas,
That's driven where the Wind and Water please.
Corruption-Waves, the Wind of strong Temptation,
So toss the Soul, it questions its Salvation;
Because, as yet, it has not learn'd the Skill,
To cast its Anchor fast within the Veil;
Yet, thro' the Pilot's Care shall land at Rest,
Although in Storms it often is distressed.

But th' sealed Saints are taught a higher Way,
To take their Comfort from what God doth say;
And they first hear the Spirit's Evidence,
And take their Satisfaction up from hence;
They know the Spirit is Truth, and cannot lie,
And these can rest in his Veracity.
They hear what th' Spirit saith, and know 'tis he,
By the same Light, that they their Int'rest see.
In th' Faith of Int'rest then they go to hear,
The Witness that the Blood of Christ doth bear;
Credit the same, and are confirmed more,
In th' Faith of what they rested in before.
Then next proceed to th' Water Evidence,
Believe the same, and grow more strong from hence.
But if inherent Grace be n't always bright,
Yet the Spirit's Evidence is still in Sight.
These Souls, indeed, thirst after Holiness,
With rich Increases of all Sorts of Grace;
But if they want the Spirit's Influence,
And all within looks very dark to Sense,
Yet still in Faith they're in a steady Frame,
Because the Spirit's Witness is the same.
These, like the nimble Hind, skip o'er a Slough;
That feeble Saints are apt to plunge into;

176 *On the special Work of the Spirit*

Trip o'er the Mountains, take their Walks above,
On the high Places of eternal Love ;
While weakling Saints still in the Valley stay,
And scarce can creep o'er Mole-Hills in their Way :
Yet th' State of one's as safe as th' other is,
Although their Comfort differs in Degrees ;
And both are equally the Spirit's Care,
Each for their proper Place he doth prepare.
And as he gives Degrees of inward Strength,
Degrees of Trials draw it out at length ;
Each Grace shall have its proper Exercise,
Which tho' the Flesh thinks hard, the Saints should
Because by these the Spirit makes us bright, (prize ;
And fits us for th' Inheritance in Light ;
Yea, for that very Place for us design'd,
Made ours by Lot, where we at last shall stand.
But, oh ! what various Trials Saints go through,
While in this weary Wilderness below.

How oft doth Satan set his Gins and Snares,
T' entrap, and fill 'em with perplexing Cares ?
Some e'er aware are caught in Satan's Gin,
And plunged deep, perhaps, in heinous Sin ;
By which the Lion would the Lambs devour,
But that they're sav'd by th' Spirit's Grace and Power.
He draws 'em out, sets 'em on Ground that's good,
And makes fresh Application of Christ's Blood ;
Leads to that Fountain as set ope for Sin,
Helps them to wash, and then their Robes are clean.
Again, what Snares he sets, when as a Thief,
He robs our Joy, and feeds our Unbelief ?
What endless Mazes, and Lab'rins of Woe,
Some of the Saints, on this Account, go through ;
Others are frighted with the Lion's Yell,
Hear little but the cursed Noise of Hell ;
While Blasphemies, the Devil's fiery Darts,
Are thrown with hellish Rage into their Hearts ;
Which, Powder-like, combustible with Sin,
Are apt to catch the Sparks which he strikes in ;

Which

Which fills their Souls with such amazing Fear,
They're apt to sink e'en into deep Despair ;
And think, when wounded, and half slain with dread,
The killing Darts still from themselves proceed.
Indeed, some Saints that long have been in Fight,
Have learn'd more Skill, and judge of Things aright ;
These see their Enemy when in the Field,
Have learn'd the Art of War, and use their Shield ;
So that when Satan strikes at any Part,
They hold up Christ, and so they quench his Dart.
Though th' Archers shoot, their Hands are all along,
By th' Hands of *Jacob's* mighty God made strong ;
But while th' Engagement lasts, e'en these do find,
It's Work enough, when all is done, to stand.
But when the Spirit gives them Victory,
They give a Shout, the Devil's forc'd to fly.
By all these Ways the Lion wou'd devour,
But that the Saints are kept by the Spirit's Power.
He reads the Proclamation made from Heav'n,
All Sin, and Blasphemy shall be forgiven ;
Then makes fresh Application to the Soul,
And thus the Spirit makes the wounded whole.

Again, what Conflicts have the Saints within,
Caus'd by the Law of Grace, and that of Sin ?
So that through Fear, at Times, they're apt to say,
With *David* (try'd) I perish shall one Day.
But God, the mighty Spirit, 's on Grace's Side.
He, as a Fountain, makes its Streams abide ;
Still passing o'er Corruptions in their Way,
Till Sin's no more, and Grace in Glory's Sea.

Yea, th' Saints are often in their Spirits hurl'd,
Either by th' Smiles or Frowns of this vain World.
Its flatt'ring Smiles do often tempt their Love,
But then the Spirit takes their Souls above ;
Gives them to view unseen, eternal Things,
Which sudden Death on worldly Pleasure brings.
On th' other Hand, its Frowns strike thro' their Hearts
A thousand Fears, which pierce like killing Darts.

178 *On the special Work of the Spirit*

But here again, the Spirit gives Victory,
Shews them the World's a vanquish'd Enemy;
That Christ has conquer'd for 'em, in their Room,
Which they themselves, by Faith, shall overcome.

Again, the Lord himself in Providence,
Doth try his own by bitter Things to Sense;
What various Changes are upon the Saints,
Within, without, which fill 'em with Complaints;
Perhaps one heavy Trial's scarcely o'er,
Another comes, more pinching than before;
But yet th' Spirit makes all Things work for good,
In th' Virtue of the Mediator's Blood;
By these he purifies us from our Tin,
Brightens our Graces, purges out our Sin:
And every tried Grace, e'er long, shall be,
Found unto Honour, and great Dignity.

Yea, th' Spirit will maintain the Work of
Grace,

Till every Saint is fitted for his Place;
Each Member in Christ's Body Mystical,
Distinctly's wrought, to make its Glory full:
And as each Member has its proper Place,
Each variously is beautify'd with Grace;
Which, when they're fitly plac'd, Christ's Body full,
Will cast a perfect Glory on the Whole.
Th' Variety, and Harmony of Parts,
Thro' Unity, will cast resplendant Darts;
Each diff'ring Glory will reflect its Light
Upon the rest, and make 'em shine more bright.

Then th' Spirit's Work most gloriously will shine,
And well become an Agent that's Divine.
His Work shall then to open View be brought,
Which all along in Secret he had wrought.
The Saints, the Angels, Son and Father too,
Shall with the highest Satisfaction view
This curious Piece, enrich'd with so much Art,
While heav'nly Transports ravish every Heart!

Thus

Thus glorious shall the Bride of Christ be made,
A meet Companion for her glorious Head;
All inward Glory, cloathed with wrought Gold,
The heav'nly Bridegroom will his Bride behold,
Break forth, and say, Thou'lt ravish'd me, my

Dove,

Then take her in th' Embraces of his Love;
And fix her in her proper Glory-Sphere,
Next to himself, to shine in 's Kingdom here.
Then th' Saints shall reign with Christ a thousand
Years,

Each in their shining Orb, like marshall'd Stars.
And when he has judg'd the World, and has re-
sign'd

The Kingdom to the Father, comes the End;
Then God Himself in highest Glory shall,
Unto Eternity, be All in All.

And then we shall adore the Three in One,
For all that each of them for us have done.
Now then let's praise the Father, and the Son,
Who jointly sent the Holy Spirit down:
And let's adore the Spirit's boundless Love,
Who, by his Work, fits us to dwell above.
Let's shout Salvation unto One in Three!
From this Time forth, e'en to Eternity.

*A POEM on Salvation in Christ
by Free Grace, for the Chief of
Sinners.*

The DEDICATION.

TO th' Soul that sees its Need of Christ,
And longs in him t' have Interest,

180 *On Salvation in Christ, by Free Grace,*

And 'cause it's vile, is full of Fear,
The following Lines presented are;
Being a *Poem*, made by One,
Sav'd by Free Grace, thro' God's dear Son,
The Author wishes 't may be blest,
To give some Soul a Glimpse of Christ.

COME, trembling Soul, Oh! come and see,
What Grace there is in Christ for Thee.
What dost thou want? there's All in Him,
Prepar'd to fill thee to the Brim.
Art thou with th' *Guilt* of Sin oppress'd?
Christ bore its Weight, to give thee Rest;
And calls, ev'n thee, as if by Name,
To Look to Him, the Bleeding Lamb.
And were thy Sins of Crimson Dye,
Christ's *Blood* can cleanse thee perfectly:
What's all thy mighty Guilt, before
His Godlike *Blood*! that paid thy Score?
He'll cast thy Sins in this vast Sea,
Whose Depths Unfathomable be:
And as th' *Egyptian* Host was drown'd,
They'll sink as Lead, and ne'er be found.
Doth Sin's *Defilement* thy Heart grieve?
Christ's *Blood* alone can thee relieve.
There's Virtue in it, Infinite!
To wash thee clean, and make thee bright.
Doth Sin in 'ts *Being*, Sin in 'ts *Power*,
Afflict, and threaten to devour?
Christ's mighty *Arm* will Sin subdue,
And slay it in its *Being* too.
Look then to *Jesus* on the *Tree*,
Dying for Sinners, such as *Thee*:
Oh see! Christ made an *End* of *Sins*,
For every Soul that looks to *Him*.

Cast then thy Burden on the Lord;
And he'll sustain, as says his Word.
That Soul shall never sink, or die,
Who doth on Christ, for Life Rely.
Dost thou want Strength, and Righteousness?
Dost see thy Need of every Grace?
Christ's Strength, his Grace, his Robe is full
To fill, to cloath the naked Soul.

And in a Word, there's All in Christ,
That thou canst want to make thee blest;
To raise thee now, and set thee high,
In Glory, to Eternity.

What hinders then thy Joy in Him?
Is it because thou'st Nought to bring?
Is it because thou art so vile,
Thou fear'st thou ne're shalt have a Smile?
Why Christ needs none of all thy Good,
To join with his most precious Blood:
His full Salvation is so great,
That it is every Way compleat.
And this he freely gives away,
To them that ha'n't a Mite to pay.
And that Soul pleaseth Jesus well,
That comes most Poor, for him to fill.
The Rich are empty sent from Him,
While th' poorest Souls are fill'd to th' Brim.
Christ saves, with th' greatest of Delight,
The Soul that comes in 'ts wretched Plight.
True Faith, by which a Sinner lives,
It nothing brings, but all receives:
Its Nature sweetly doth agree
With God's Salvation, that is Free.
Its empty Hand doth take up Christ,
As th' Father's Gift, with which it's blest.
And all that Life that's in him too,
Which God doth of Free Grace bestow.
Says God, I will give all away;
And thus my boundless Grace display.

182 On Salvation in Christ, by Free Grace,

In saving Sinners, thro' my Son,
That in themselves are quite undone.
Says *Faith*, I like this well, O *Lord*,
I'm glad of this Soul-saving Word;
I take thy Great Salvation, Free;
And give the *Glory, Lord*, to Thee.
Thus God, and th' Soul are well agreed,
And meet in *Christ*, that once did bleed.
Sweetly each other they embrace,
Displaying, and *Receiving* Grace.

Well then, Dear Soul, what shall I say?
Would'st thou be sav'd in God's own *Way*?
And if Salvation was not *Free*,
Dost think, it ne'er would be for *Thee*?
And yet afraid that thou shalt die,
When th' Well of Life is brought so nigh!
Oh! Ope thy Mouth, and take thy *Fill*;
Since, 'tis for *Whoever* will.
And would'st thou honour Jesus's *Blood*?
Then do not stay for any *Good*,
In thine own Heart, before thou come;
Lest thou should'st put it in Christ's *Room*.
But come to Christ, *just* as thou art;
With all thy Griefs, with all thy Smart,
With all thy *Vileness*, how e're great;
And cast thy self down at his *Feet*;
And say with the poor leprous Man,
If thou wilt, thou canst make me clean.
I come, *Lord Jesus*, in my *Need*,
To Thee, who did for Sinners bleed.
I come to th' *Fountain*, ope for Sin;
Oh *wash* my filthy Soul therein!
I come to Thee for *Righteousness*,
And for Supply of ev'ry *Grace*:
Lord, I am *Empty*, thou art *Full*,
And with a *Word* canst save my Soul.
Thou know'st I fain on Thee would rest;
Let thy *Salvation* make me blest.

Let

for the Chief of Sinners. 283

Let me not perish from thy Sight;
Since thou in Grace dost much *Delight*;
Oh! let thy Mercy bid me *Live*;
That I to thee may *Glory* give.

Thus crowd thro' thy *Unworthiness*,
To try the Riches of his Grace;
And Christ will say, what ere's thy *Guilt*,
Soul, be it to thee as thou wilt.
Thou'st overcome me with *Faith's Eye*;
I can't thy great Request deny.
My *self*, and all that is in *Me*,
In boundless Love, I give to *Thee*.
Fear not, I'll keep thee from all *Harms*,
Enclos'd in *Everlasting Arms*.
I joy to save thee, Oh my *Bride*!
This was the *End* for which I dy'd.
It glads my Heart to see thy *Face*,
Thou welcome art to all my *Grace*.
I, in my Love, will rest in thee;
Who art for ever *one* with me.
In *Me* therefore take up thy *Rest*,
Till thou, with me, art fully *best*.
For thou hast *All*, in having *Me*,
For *Time*, and for *Eternity*.
Thy *Riches* thou canst never spend,
To *Ages* that shall have no *End*.
Such *Life*, and *Glory* I will give,
That Tongue can't tell, nor Heart conceive.

*A POEM on the Safety and Duty
of a Believer.*

HOW is it, Soul? hast thou to *Jesus* fled
For *Refuge*, from that *Wrath* hung o'er thy
Head?

Hast

Hast ventur'd in to Him, the *Hiding place*,
 Prepar'd for Sinners, by the Father's *Grate*?
 Then know, Thou art exceeding *safe* in Him,
 From fiery *Wrath*, the just Desert of *Sin*:
 There's not a Drop of that amazing Storm,
 Shall ever light on thee to do thee Harm.
 No: JESUS, He has born it once for Thee,
 And born it off; that Thou in Him art Free.
 As th' *Ark* secur'd Noah from the *Flood*,
 So *Christ* hid Thee, when in thy Place he stood:
 And being entered into Him by Faith,
 There, thou art *safe*, out of the Reach of *Wrath*:
 Thou'rt pass'd from *Death* to *Life*, ev'n full *Salva-*
tion;

And never shalt come into *Condemnation*.
 Thou needst not fear the dreadful *Wrath* to come,
 Which shall on Sinners fall at th' Day of *Doom*:
 'Twill only light on those who are *Without*;
 But those in *Christ*, for *Safety* then shall shout.
 Thy JESUS, He, hath saved Thee from *Sin*;
 And in that Day, thou shalt be found in Him;
 In Him as pardon'd, and as justify'd:
 And therefore shalt with Him be glorify'd.
 And being saved from the *Guilt* of *Sin*;
 Sin's *Power* shall be destroy'd, it shall not reign:
 Yea, *Christ* its very *Being* will destroy,
 From out of Thee, unto thy endless Joy.
 And as for *Satan*, tho' with furious *Rage*,
 He often doth against thy Soul engage;
 Thy *Christ* will save thee from his *Wiles* and *Pow'r*,
 And never let this *Lion* Thee devour.
 He'll teach thy *Hands* to *War*, and use the *Shield*;
 And bring thee up *victorious* from the *Field*.
 He in the *Fight* will safely thee defend,
 And make his *Rage* to thy Advantage tend.
 As for the *World*, that shall not thee destroy,
 Thy Lord has overcome it, to thy Joy.

Tho'

Tho' with its Snares, entangl'd thou may'st be;
 Thy Lord, ere long, will fully set Thee free.
 None of thine *Enemies*, with all their *Bands*,
 Shall ever pluck thee out of Jesus's *Hands*.
 His *Power's* Almighty, and his *Love* is great;
 And nothing from it shall thee *separate*.
 See then, dear Soul, Oh see how *safe* thou art!
 Safe in thy Saviour's *Love*, his *Pow'r*, his *Heart*!
 Christ *lives* for thee; and therefore thou shalt *live*.
 And unto Thee, *Eternal Life* he'll give.

And now, dear Soul, what *Duty* dost thou owe,
 Unto thy glorious Lord, that lov'd thee so?
 Surely thy *Life*, thy whole *Life* here shou'd be
 A *Life* of Faith, and Love continually.

Oh, think it not enough, thou'st once *believ'd*;
 But still *walk* on in Christ, thou hast receiv'd.
 Wash in his *Blood*, put on his *Robe*, draw nigh
 By Him, to God the *Father*, constantly.
 Remember, God *accepts* thee in his Son,
 Thy *Person*, and thy *Works* in Him alone.
 To please the *Father* then, to honour *Christ*,
 Walk on in Him, in whom his Soul doth *rest*.
 Oh live upon the *Fulness* of thy Head,
 In all that *He*, to *Thee*, of God is made;
 His *Fulness*, to *present* thee, always eye;
 His *Fulness*, to *supply* thee, constantly.
 For lo, in Him, all *Fulness* ever dwells;
 A *Fulness*, that his needy Children fills.
 A *Fulness*, that can ne'er exhausted be;
 That without Waste, doth flow eternally.
 Come to him then, Oh come with all thy *Wants*,
 Come to him daily; tell him thy *Complaints*.
 Come, bring thy empty *Pitchers* to this *Well*,
 This *Well* of *Life*, which richly thee will fill.
 'Tis deep, 'tis full, 'tis overflowing too:
 Draw Water, hence, and thou no *Want* shalt know.
 Pass over from thy *self*, thou empty *Thing*,
 To live in *Christ*, thy never-failing *Spring*.

Who

Who wou'd be careful in the Year of Drought,
That has a *Well*, where more is than enough?
Dwell then in *Christ*, abide in him by *Faith*;
And so abundant *Fruit* thou shalt bring forth.

But if thou say, My Heart's with Fear oppress'd,
That I in *Christ*, have yet no *Interest*;
I'm fore afraid, I never yet *believ'd*,
But that I only have my self *deceiv'd*.

I answer, Soul, whenever that's thy *Case*,
Then listen well unto thy Saviour's *Grace*;
For lo, he calls thee, when thou'rt most oppress'd,
To come to him, and says, I'll give thee *Rest*.
And when thou canst not come as a *Believer*,
Come as a *Sinner*, to be a *Receiver*:
Come as at *first*, with all thy *Misery*;
The Saviour now, is still as *full* and *free*.
Stand not, with *Satan*, to dispute it out,
Whether thou hast *believ'd* on *Christ*, or not:
Nor yet to argue this with *Unbelief*;
For lo, this *Course*, will give thee no *Relief*.
But say, *Well*, if I ha'n't *believed* yet,
It's *Time* to do it, and it's not too late.

Now I am *call'd*, and now I will begin
To look to *Christ*, to save me from my *Sin*.

Christ says, to th' *Ends* of th' *Earth*, look unto me,
You *Sinners*, who at greatest *Distance* be;
And be ye *saved*; for I am *God* alone,
A *Saviour*, and beside me there is none.

Now then, dear Soul, consider well this *Word*;
Obey this great *Command* of *Christ* the *Lord*:
Look unto *Jesus* now, to Him alone,
Ev'n for the whole of thy *Salvation*.
And when thou'lt look'd, see what he says to Thee,
Be *saved*, Soul, or thou shalt *be*.
This *Word*, a *Royal Grant* is from his *Throne*,
Even to Thee, of all *Salvation*.
Then take him at his *Word*, accept his *Grace*,
For, lo, his *Word* shall certainly take *Place*.

The

The Saviour, he is *God*, and cannot lie;
 This Word, once *spoke*, he will not, can't deny;
 Then count him *faithful* to his sacred Word:
 Set to thy Seal, that *True* is Christ the Lord.
Believe thou shalt be *sav'd*, since *He* says so;
 And *hold* it fast, 'gainst all that dare say, *No*:
 For lo, His *Honour* is concern'd herein;
 Thou canst not doubt it, without heinous *Sin*.
The faithful God, cannot himself deny;
 Then dare not thus, to give his Truth the *Lie*.
 Besides, thy *Comfort* and thy *Joy* of Faith,
 Doth lie in *crediting* what Jesus saith.
 He speaks on Purpose that it may be *strong*,
 To *stand* against the huge Gainfaying *Throng*.
 And if thou *listen* well, and take good *Heed*
 To what Christ *says*, it will be *strong* indeed.
 Thou'lt then in *Faith*, be fit to *fight* it out,
 Against all *Fears*, which compass thee about.
 For if thou thus obey, and honour *Christ*,
 He'll honour *Thee*, with Sight of *Interest*:
 And a *fresh* Act of Faith, will bring to *Light*
 Thy *former* Acts, which *hid* were from thy *Sight*.

Well then, dear Soul, my *Counsel* is to thee,
 When e'er assaulted by the *Enemy*;
Look unto Christ *afresh*, trust in his *Name*,
 Go *forward* still, thou'lt not be put to *Shame*.
 Go on *believing*, till thou'rt got to *Heaven*:
 This is the *Work* which here to thee is *given*.
 And while thy *Life*, a *Life* of *Faith* is found;
 Thy *Love* will flow, and every *Grace* abound.

Then think again, what *Duty* dost thou owe,
 What Debt of *Love*, to Christ that lov'd thee so?
 Sure thy whole *Life*, a *Life* of *Love* shou'd be,
 To *Him*, that so immensely hath lov'd thee!

Oh think it not enough, thou once hast lov'd,
 And in some *lower* Sphere of Action mov'd.
 But still *reach* forth unto the high'st *Degree*;
 And never *rest*, till Love shall *perfect* be.

Forget

Forget the Things *behind*, press *forward* still
 To *love* the Lord, and to *obey* his Will :
 And ne'er think thy Obedience is *complete*,
 While in this *Life*, this low, imperfect *State*.
 But oh, pass on, *increasing* every Day,
 In *Love* and *Labour*, while thou here dost stay.
 Esteeming Christ's *Commands*, his *Yoke* to Thee,
 To be most perfect, glorious *Liberty*.
 Indeed his *Yoke* is *easy*, Burden *light* ;
 Found so by *All*, that take it on them right.
 The more it *binds* 'em, they the more are *free* ;
 For Love-constraints the most delightful be.
 Try then, dear Soul, *begin*, *begin again*,
 To *love*, and *serve* the Lord, with *Might* and
Main :

The more thou'rt in his *Work* and *Service* found,
 The more thy *Happiness* will still abound :
 Yea, let me say, the more thou'lt *honour* God,
 And *Jesus*, who hath bought thee with his Blood.
 And is not this, even *this*, thy chief *Desire*,
 When with his Love, thy Soul is all on *Fire* ?

Then think upon his boundless Love to *thee*,
 Till into the same *Image* chang'd thou be :
 And then his *Precepts* will be thy *Delight*,
 As in *themselves*, they natively are *sweet*.
 Oh follow then the *Lamb*, where'er he goes,
 Thro' *Life*, thro' *Death*, whatever doth oppose.
 In *Doing*, and in *Suffering* be thou free,
 For Him who *did*, and *suffer'd* much for Thee.

Much ! Aye, *How* much, Believer, canst thou
 tell ?

'Twill take *Eternity* to count it well !
 The Greatness of his *Person*, think upon,
 As he was God the Father's only *Son*.
 Think likewise on the Greatness of his *Love*,
 That brought him from his Royal *Throne* above ;
 T' *obey*, and *die* for such a Wretch as Thee !
 Yea, so to die on the accursed *Tree* !

And *this*, that thou might'st not to *Hell* go down;
But that with endless *Life* he might thee crown!
Yea, this he did, to make thee *One* with Him;
One with Him *here*, and at the End of *Time*!
So one, that He and Thee might ne'er be twain;
But that thou, as his *Bride*, with him might'st
reign!

Yea, Soul, thy *Jesus*, now in's Royal *State*,
In Love, still serves thee, as thy *Advocate*!
Behold then, all his *Love*, his wond'rous *Deeds*;
For's *Love*, and *Works*, all *Knowledge* far exceeds!
Such great Love-service, ne'er was heard before;
And 'twill be Heaven's *Wonder* evermore!

Think then, what *Duty* this Love calls thee to!

Oh, canst thou pay the *Half* of what is *due*!

But Soul, *do* all thou *canst*, cast in thy *Mite*;

Thy *Lord*, he will accept it with *Delight*.

Sure nothing he commands thee can seem *hard*;

If thou his *Love*, or *Works* dost ought regard.

Remember thou thy *self*, to *Him* dost owe,

As thy *Creator*, and *Redeemer* too.

He bought thee from thy *Foes*, and set thee *free*;

That thou, henceforth, might'st *His* peculiar be.

Oh, don't deny him of his *Purchase-right*,

But give thy *self*, thy *All*, with great *Delight*.

In *Ordinances*, *Providences* too,

Follow thy *Lord*, *where-ever* he doth go.

Do what he *bids* thee, with the greatest *Joy*,

Bear what he *calls* thee to, without *Annoy*.

Be diligent in all the *Means* of *Grace*;

For thou therein will often see his *Face*,

He thro' the *Latteſs* of his *Ordinances*,

Doth give his People Soul-reviving *Glances*.

And when he *hides* himself, believe his *Love*;

Pray for, and wait fresh *Visits* from above.

For lo, as sure as Christ doth go away,

He'll come again, and fill thy Heart with *Joy*.

Only

Forget the Things *behind*, press *forward* still
 To *love* the Lord, and to *obey* his Will :
 And ne'er think thy Obedience is *complete*,
 While in this *Life*, this low, imperfect *State*.
 But oh, pass on, *increasing* every Day,
 In *Love* and *Labour*, while thou here dost stay.
 Esteeming Christ's *Commands*, his *Yoke* to Thee,
 To be most perfect, glorious *Liberty*.
 Indeed his *Yoke* is *easy*, Burden *light* ;
 Found so by *All*, that take it on them right.
 The more it *binds* 'em, they the more are *free* ;
 For Love-constraints the most delightful be.
 Try then, dear Soul, *begin*, *begin again*,
 To *love*, and *serve* the Lord, with *Might* and
Main :

The more thou'rt in his *Work* and *Service* found,
 The more thy *Happiness* will still abound :
 Yea, let me say, the more thou'lt *honour* God,
 And *Jesus*, who hath bought thee with his Blood.
 And is not this, even *this*, thy chief *Desire*,
 When with his Love, thy Soul is all on *Fire* ?

Then think upon his boundless Love to *thee*,
 Till into the same *Image* chang'd thou be :
 And then his *Precepts* will be thy Delight,
 As in *themselves*, they natively are *sweet*.
 Oh follow then the *Lamb*, where'er he goes,
 Thro' *Life*, thro' *Death*, whatever doth oppose.
 In *Doing*, and in *Suffering* be thou free,
 For Him who *did*, and *suffer'd* much for Thee.

Much ! Aye, *How* much, Believer, canst thou
 tell ?

'Twill take *Eternity* to count it well !
 The Greatness of his *Person*, think upon,
 As he was God the Father's only *Son*.
 Think likewise on the Greatness of his *Love*,
 That brought him from his Royal *Throne* above ;
 T' *obey*, and *die* for such a Wretch as Thee !
 Yea, so to die on the accursed *Tree* !

And

And *this*, that thou might'st not to *Hell* go down;
But that with endless *Life* he might thee crown!
Yea, this he did, to make thee *One* with Him;
One with Him *here*, and at the End of *Time*!
So one, that He and Thee might ne'er be *twain*;
But that thou, as his *Bride*, with him might'st
reign!

Yea, Soul, thy *Jesus*, now in's Royal *State*,
In Love, still serves thee, as thy *Advocate*!
Behold then, all his *Love*, his wond'rous *Deeds*;
For's *Love*, and *Works*, all *Knowledge* far exceeds!
Such great Love-service, ne'er was *heard* before;
And 'twill be Heaven's *Wonder* evermore!

Think then, what *Duty* this Love calls thee to!

Oh, canst thou pay the *Half* of what is *due*!

But Soul, *do* all thou *canst*, cast in thy *Mite*;

Thy *Lord*, he will *accept* it with *Delight*.

Sure nothing he commands thee can seem *hard*;

If thou his *Love*, or *Works* dost ought regard.

Remember thou thy *self*, to *Him* dost owe,

As thy *Creator*, and *Redeemer* too.

He bought thee from thy *Foes*, and set thee *free*;

That thou, henceforth, might'st *His* peculiar be.

Oh, don't deny him of his *Purchase-right*;

But give thy *self*, thy *All*, with great *Delight*.

In *Ordinances*, *Providences* too,

Follow thy *Lord*, *where-ever* he doth go.

Do what he *bids* thee, with the greatest *Joy*,

Bear what he *calls* thee to, without *Annoy*.

Be diligent in all the *Means* of *Grace*;

For thou therein will often see his *Face*;

He thro' the *Latteſs* of his *Ordinances*,

Doth give his People Soul-reviving *Glances*.

And when he *hides* himself, believe his *Love*;

Pray for, and wait fresh *Visits* from above.

For lo, as sure as Christ doth *go away*,

He'll *come* again, and fill thy Heart with *Joy*.

Only

Only with Care, Him seek in every *Street*,
 In every *Duty*, till thou Him do meet.
 And then thou shalt see thy Beloyed's Face ;
 And be made joyful with his Words of Grace.
 All Christ's *Commands*, Regard in every *Station*,
 And yield th' *Obedience* due in each *Relation*.
 Thou'rt saved by *Grace* ; now love *Morality*,
 That so Free *Grace*, may glorified be.
 Shew forth the Praises of thy Saviour's *Name* ;
Watch, keep thy *Garments*, lest Men see thy *Shame*.
 Oh let thy *Walk* 'fore them, thy *Conversation*,
 Be as becomes the *Gospel* of *Salvation*.

Converse with Christ, in *Providences* too ;
Trace all his *Footsteps*, where they are in *View*.
 And when his *Way's* in'th' *Sea*, out of thy *Sight*,
Adore his wondrous *Paths*, believe them right.
 Give him the *Glory* of each *Providence*,
 That crowns thy *Life* with *Love*, to th' *View* of
Sense.

Oh, when he *smiles*, and showers *Comforts* down,
 Then *bless*, and *praise* him, give him all *Renown*.
 And when with awful *Frowns* he clothes his *Face*,
 And brings thee into very great *Distress*,
 Then be thou *still*, and know that he is *God*,
Adore, *submit*, and *kiss* thy Father's *Rod*.
 Yea, Soul, in *darkest* Seasons, joyful be,
 Let *bitterest* Potions pleasant be to Thee :
 For *greatest* Crosses, be thou *thankful* still ;
 In all give *Thanks* ; for 'tis thy Father's *Will*.

But if thou think this Lesson *hard* to learn,
 And want'st a *Reason* for it, to discern ;
 I'll offer *four*, to help thee in this *Strait*,
 Which, unto me, substantial are, and great.

First then, know thou, that God doth all Things
 make
 In *Providence*, for his own *Glory's* Sake :
 His *Glory* is the *End* of all he doth,
 Which He, by all, doth gloriously bring forth.

Now

Now then, If thou dost love him, Soul, rejoice,
 In all thy Father doth, since 'tis his Choice:
 'Tis what he has chosen for the bright Display
 Of his own Glory, in that very Way.
 Hast thou not Cause of highest Thanks and Praise,
 Since God by all, doth his own Glory raise?
 Wilt thou not love the Lord, and bless his Name,
 For all, whereby he doth exalt his Fame?
 The Greatness of his Being think upon;
 His bright, essential Glory, search can none!
 Then is 't not meet, that he should cast his Rays,
 And make his Glories known, for his own Praise?
 And while, in all his Works, his Glories shine,
 To bless him, with all Saints, wilt thou not join?
 Aye, tho' he slay, and seem to cast thee off,
 'Tis for his Glory, and that is enough.

Another Reason, why thou shou'd'st be glad,
 And thankful, for those Things which thou call'st
 sad,

Is This: The Works of God have native Excellence;
 They're glorious all, of great Magnificence!

Then is the LORD not worthy of all Praise,
 From thee, dear Soul, for all his Works and Ways?
 His Work is perfect, in no Part amiss,
 And nothing could be better than it is.
 His Works are like himself, all wond'rous great,
 And well become the God of Glory's State:
 They're founded on his Counsel, wonderful;
 And lo, they excellently wrought, are all!
 If Works of Men, are excellent and great,
 According to their Author's Worth and State:
 Of what must those Works be, where th' Art of

GOD,

For his own Glory, is display'd abroad!
 The Works of God, in Glory are so bright,
 That in them, He himself doth take Delight.
 Wilt thou not then joy with him, thankful be,
 For all his Works, however cross to Thee?

And yet *again*, I've something more to *add*,
As *Cause* of Joy and *Praise*, when thou art *sad*:
Know then, that God works all Things for thy
Good,

I' th' *Virtue* of thy dear Redeemer's *Blood*.

Aye, thou wilt say, If this I cou'd but *see*,

I shou'd *rejoice*, and always *thankful* be;

But I, alas, think nothing's on my *Side*:

How can it be for *Good*, that I'm thus *try'd*?

Soul, God has *said* it; he'll *fulfil* his *Word*;

For th' *Way* and *Manner* leave it with the *Lord*.

If thou wou'dst *see* this *Truth*, open *Faith's* *Eye*;

For *Sense*, when Clouds are dark, can't *this* *espy*.

Be joyful, thankful then, whate'er *befall*;

What canst thou wish for more than to have *All*?

Things present, Things to come, they all are *thine*;

And lo, for thy *Advantage* they combine.

Let *Faith* but in the *Light* of promis'd *Grace*,

See *All* for *Good*, then straightway *Love* takes *Place*.

The bitter'st *Cup*, thou'lt take into thy *Hand*,

And freely *drink* it off at God's *Command*:

Yea, then thou'lt with a joyful, glorying *Voice*,

Give *Thanks* to God, and make his *Will* thy *Choice*:

Thou'lt like his *Way* of *Working* best of all;

Before his *Wisdom* down thy *own* shall fall.

Oh Soul, thy *God*, doth work by Things *contrary*,

*Fulfil*s his *Word*, by Things which seem to *vary*.

He brings the greatest *Good* from seeming *ill*;

This was, and is his *Way* of working still.

Perhaps, in some *Respects*, thou'lt see it *here*;

If not, *hereafter* 'twill be fully clear:

Then thou shalt see how *good* it was for thee,

To have thy *Graces* *tried* as they be.

How good it was, to make thy *Graces* *strong*,

How good it was, to *fit* thee for thy *Crown*.

The *Curse* is gone; all Things are *Blessings* made,

All work together, to make thee *like* thy *Head*:

All

All Things to thee the God of *Peace* doth send,
And all to thee, in glorious *Peace* will end.

Then enter into *Peace*, anticipate
The peaceful *Glories* of a future State.

Dear Soul, rise up, from Deeps of sore *Distress*,
Exult in *Joy*, abound in *Thankfulness*;
Love, and *bless* God, for th' darkest *Dispensation*;
For lo, ev'n *this*, shall turn to thy *Salvation*.

Once more, I'll give to thee another *Reason*,
Why thou should'st *bless* thy God i' th' darkest
Season:

'Tis *this*; hereby thou'lt glorify him more,
Than thou canst do, when this sad Time is o'er.

Now then, dear Soul, if thou God's *Glory* love,
If *this*, ev'n *this alone*, thy Soul doth move;
Then rise in Haste, from all base *Selfishness*,
To *love* thy God, and him at all Times *bless*.

What is it? Surely 'tis a Thing but *small*,
To *love*, and *bless* thy God, when all goes *well*:

I do not say, that in it *self*, 'tis so;
But if *compar'd*, with what I'd bring thee to,

To *bless* the Lord, when *Smiles* are on his Face,
And he surrounds us with Displays of *Grace*;

This is a Thing that we can *easier* do,
Than when we think all Things *against* us go.

For when the Lord with *Frowns* arrays his Face,
We think we want a *Cause* of *Thankfulness*:

When thus it is, if we can but *submit*,
We're apt to think it's all that *then* is *meet*.

But oh, dear Soul, if thy God thou dost *bless*,
When he doth bring thee into great *Distress*;

This *glorify* him will abundantly,
And set his *native* Excellency high.

This will proclaim him to be what he is,
In *himself*, and *Works*, the *Sum* of all *Goodness*:

And that he's worthy of all *Love* and *Praise*,
At all Times, for *Himself*, and all his *Ways*:

Then

Then if thou *lov'st* the Lord, rise up in Haste,
 Thy heavy, selfish *Frames*, far from thee cast,
 And *love*, and *bless* him with the great'st *Delight*,
 Ev'n when against thee he seems most to *fight*.
 Oh run into his *Arms*, when most extended
 To *chasten* thee, because thou hast offended ;
 And *clasping* fast about him, do thou say,
 Lord, here I *am*, I will not *run* away :
 Do with me just according to thy *Will*,
 Whate'er thou *dost*, I'll *love*, and *bless* thee still.
 I know thou canst not do me any *Wrong* ;
 No, tho' to *Hell* thou wast to cast me down :
 But, Lord, since *this* shall never be my Case,
 I'll ever *bless*, and *magnify* thy Grace.
 I'll *love* and *bless* thee, when thou *smit'st* me most ;
 My *Pain*, shall in the *Love* of *Thee*, be lost.
 I'll *love* thy *Strokes*, because, dear Lord, they're
 thine ;

They're for thy *Glory* ; and I'll with it *join* :
 In Thee I'll lose all my *Self-Interest* ;
Thine shall be *Mine* ; in this I'll *joy* and *rest*.

If thus thou *dost*, dear Soul, 'twill plainly prove,
 That thou thy *God*, ev'n for *Himself*, *dost love* :
 Yea, let me say, this *Glory* to him given,
 Will be a *Kind* thou canst not give in *Heav'n*.

'Tis true, the *Glory* thou shalt give him *there*,
 In 'ts perfect *Bulk*, it will be greater far ;
 But to *love* and *bless* a *smiting* God, this is
 A *Glory*, which thou canst not give in *Bliss*.

Indeed, when thou in *Heav'n* shall clearly see,
 That all his *Strokes* meer *Kindness* was to thee ;
 Thou then wilt *love*, and *bless* the Lord for *All*,
 More than for *any* thou here art capable.
 But lo, the *Pain* and *Smart* will then be gone,
 And nothing but a *Sense* of *Love* comes on :
 No *Frowns*, no *Strokes*, no *Crosses* there will be,
 But bright *Displays* of *Love* t'Eternity.

Now